

# THE CHRISTIAN

July 16, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



The State of the Church      Ransom A. Ellis, Jr.

# *A Faith*

# *to Live by*

## The Last Thing I Do

IF IT'S the last thing I do!" How often we hear this phrase spoken, sometimes in jest and at other times as the expression of grim determination. It would be a comfort if the last thing every person does upon the earth brought help to others. An experience of recent weeks intensified this wish.

I had known them for eight years and considered this couple delightful company. Most of his time away from his job was spent with his wife.

Then it happened! A telephone call placed on me the responsibility of telling the wife her husband had died of a heart-attack while on a fishing trip.

When the initial shock had passed, the wife led me to the kitchen to dig out of the waste-can a paper napkin. On the corner the husband had written a note telling of his love and thanking her for preparing his breakfast. Beside the note he left a small gift. It was their last communication.

We should all do the small, thoughtful things which reveal our affection for dear ones each day. It should be done as deliberately as though it were the last thing we do. Thank your wife, your husband, mother, father or child for their love. Indeed, it really may be the last thing you do!

by

**Richard L. James**

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# THE CHRISTIAN

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## God's Will

"Make thy will God's will."

And this I sought to do.

I prayed that our will would become  
one.

Yet, ere long I found discord,  
For I said, "Let thy will be mine,"  
And there was no harmony.

But then I found  
That God's will and mine  
Could be one—

His will—not mine.

And so I prayed

"Let my will be Thine."

Now when I thus can pray

And think

And live

Our wills are one.

—G. Arland Johnson

**COVER.** On the cover this week is a stretch of Trail Ridge Road (U. S. Highway 34) through Rocky Mountain National Park in Colorado, the highest continuous highway in North America, four miles of it attaining the altitude of 12,000 feet. Photo by Luoma Photos, Wierton, West Virginia.

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## A Board Chairman Speaks His Mind About Imperatives During the Decade of the 60's

# The State of the Church

by Ransom A. Ellis, Jr.

**W**HAT can we as a church do to meet the challenges of the sixties?

I suggest that we start by determining that we will work harder than we have ever worked before to relate our church to God's purpose. God's purpose will not be achieved by playing with slogans or pronouncements. God's purpose will be achieved only by mature, unified witness.

The church must meet the needs of man in a modern world, or man will look elsewhere for satisfaction. The church cannot do this by becoming an exclusive club for self-satisfied people. To do this it must be a dynamic, vital force for God, not an opiate for the masses. There can be no room for moldiness or erosion below the hairline.

Now let's get down to cases. What can one church do to meet the challenge?

First, I would propose that we take a good, hard look at ourselves and ask ourselves the question, "What are our values?" Is comfort, status, social security, and three cars in the garage more important than evangelism and world outreach?

Are we genuinely concerned with the state of affairs of the man next door, as well as the

man in Africa? If we are not winning the people in the next block, it is poor business to pray to God that the missionary in Africa will be any more successful than we are.

What is our concept of our church family? Do we care enough about our fellow members to shake their hands, introduce ourselves, be warm and friendly? When a member of the congregation experiences a death in the family, do we take that person to our compassion in a personal way, or do we just send flowers?

When the visiting stranger is in our midst, do we rush by him without so much as saying "How do you do . . . glad to have you . . . come again" in our effort to see how fast we can plant our feet under the calorie-burdened Sunday dinner table?

Do we really care whether they come again? Do we call on them, conscientiously seeking to welcome them into the fellowship of God? I doubt it . . . I think we've lost something in this area. I would like to see a revival of the spirit of friendship and concern within our doors.

What are our values with respect to our stewardship? We have a long way to go in this area. We promote stewardship, but fail to practice it. There is a difference between promotion and practice, you know. Promotion is telling the other fellow what to do. Practice is what we do.

During the decade of the sixties I would like to see our churches achieve their true financial potential. A current expense budget which gives as much to others as to ourselves is a *must* within the next six or seven years. Our people must be confronted each year with the opportunity to grow in stewardship.

When we fail to give as much to others as to ourselves the conclusion is inevitable that

(1) the church is not very serious about God's purposes;

(2) we have little interest in changing the world for Christ; and

(3) the church is dangerously self-centered.

So, we must challenge our people with a mission of stewardship.

What are our values with respect to evangelism and membership? Are we content to sit as we are with the self-satisfied feeling that we need not bother about the man in the next block, that . . . after all . . . if we brought him here where would we put him?

This is both disarming and dangerous. It ignores the challenge of God. It ignores our Christian duty to be a witness for God. We can either adopt a "status quo" goal and keep our membership at its present level, which means we're dead as a Dodo, or, we can adopt an "opportunity goal" and grow in a pattern equal to the growth of the community, or, we can adopt

*Mr. Ellis is chairman of the board of National Avenue Christian Church, Springfield, Missouri. This article is an adaptation of a speech given by Mr. Ellis at the church.*

a "responsibility goal," which means simply that we are responsible for witnessing to every person in the community who does not know Jesus Christ as a Lord and Savior.

I commend to you the "responsibility goal," and I can visualize unlimited growth if we follow such a goal.

What are our values in religious education? In my own church we are making great strides in this area. With the leadership of our director of religious education and dedicated laymen in the Church, and with the promise of an education plant that will be second to none in this area, we are in a position to make tremendous gains. But we will make only those strides that our congregation is willing to take.

No intelligent man will belittle the influence of church school in his younger years, or question the value of constant exposure of children to religious influence. But a problem arises where the children are taught principally about birds and trees without relating it to the religious faith. The same is true with adults.

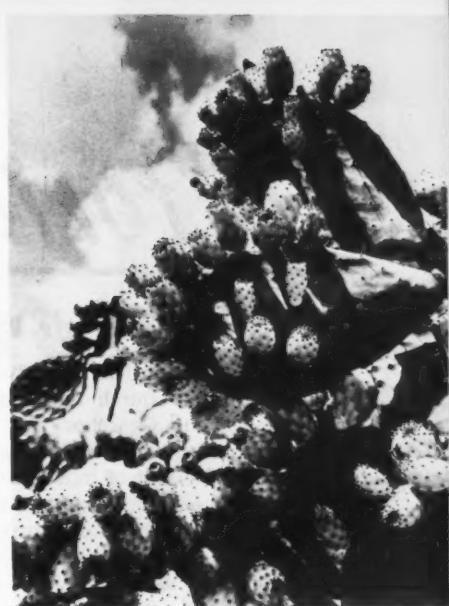
Our church has made little or no improvement in effectively helping adults to come to grips with the issues of life in the light of the Christian gospel or in challenging them to real growth in Christian family life. Our curriculum should be carefully weighed. What earthly relation do the kings of Israel have to a high school boy battling the fears and mystifications of adolescence?

What good does it do a parent of a young teenager caught in the web of delinquency to come to Church school and learn the missionary journeys of Paul? Such a parents' problem is real, it exists today. He looks to the church for help.

In my judgment our church school curriculum is not completely satisfactory, and the unspeakable dullness of some of the children's literature is enough to drive off all but the most patient. We must meet this challenge with

## From Cactus To Sabra

# Middle East Success Story



FOR centuries the prickly cactus has been a ubiquitous symbol of a desolate and forgotten Middle East. Its one real use was to provide an inexpensive—and highly effective—fence around a plot of ground or house.

But, toward the end of the last century, the Holy Land began to receive its first wave of Jewish settlers. These pioneers worked with the zeal of a Nehemiah. They moved rocks, spaded, planted and rechanneled the precious waters. What once seemed barren now began to show signs of life. The truth of ancient biblical prophecies was revealed:

"But ye, O Mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come" (Ezekiel 36:8). "He shall cause those that come of Jacob to take root: Israel shall blossom and bud and fill the

face of the world with fruit" (Isaiah 27:6).

Today the cactus stands no longer as the lonely sentinel over a wasteland. Israel is green again. The Israelis now grow all the vegetables and fruits they need for a population of 2,000,000. Ten million cases of citrus fruits (mostly the famous Jaffa Orange) are exported to foreign lands. New plants, like cotton, sugar beets, and peanuts have been introduced.

Interestingly, the native-born Israeli calls himself *sabra*, the Hebrew word for the "prickly pear" of the cactus seen in the picture above. Modern Israel prides itself on being like the *sabra*, tough outside, sweet within.

Thus even the once scorned cactus has benefitted from the redemption of the Holy Land.

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new curriculum, enlightened leadership, and with understanding from the congregation.

Let us not fall into the pattern of conformity, which breeds mediocrity, in this area. Let us not say that to depart from what we have done before is not "spiritual."

If we move forcefully in the areas of *evangelism*, to bring many new members to knowledge

of God; *outreach* to give as much to others as we do for ourselves; *education* to make the message of Jesus of vital application to daily life, and in *stewardship* to create within all our people the realization that man does not live by bread alone, we will build a church, not a building. If we truly relate our church to God's purpose, the challenge of the sixties will be met.

# Editorials

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## Further Fuel for the Fire

THE application of The Holy Synod of the Russian Orthodox Church for membership in the World Council of Churches this year is being viewed with mixed emotions. Those who interpret the move as some sort of infiltration by the Soviet government hope that the application will be rejected. Those who have dreamed of this action since the days prior to the establishment of the World Council in 1948 are rejoicing.

We would assume that the Russian government knew and approved the plans well in advance. Some have suggested that the Kremlin may have "urged" the move as a step in her relationship with the world of nations. Others feel that the government may hope that closer contact between the Russian Orthodox Church and the rest of the Orthodox communities in the world would strengthen Russian influence in Orthodox countries.

The attitude of the U. S. S. R. toward the Orthodox Church has changed considerably since World War II. We are apt to think only of the days of 1917 when czars and mad monks were disposed of by the Reds as twin evils and enemies of the people. When the priests and the people stoutly defended Stalingrad (the turning point of World War II, in the mind of many Germans) the Red government took notice.

It was hoped that the Russian Orthodox Church would be a charter member of the World Council of Churches, when it was formed at Amsterdam, in 1948. However, the invitation was rejected on the ground that the ecumenical movement was pursuing mostly political and anti-democratic aims. Surely, the government had a hand in this refusal, due to the open criticisms of Russia by prominent churchmen in the World Council movement.

We must hope that this fear of 1948 will not be realized—in reverse—in 1960. There seems to be no doubt that churches in the Soviet Union, free churches like the Baptists, as well as the Orthodox, simply have freedom to worship and nothing more. Actually, religious education of youth within the church is hampered in every way possible. It still seems to be the expectation that religion will die out when the present generation passes.

Elected leaders in the World Council, and many people in the respective churches, are wont to speak out freely on their concept of what the Bible has to say about all sorts of social questions, including

political matters. Will Orthodox delegates from Russia, if and when the church is admitted at New Delhi next November, seek to prohibit such discussion or will they inject their own brand?

It is an interesting commentary on modern church history to note that Russians refused membership in the World Council in 1948 because they thought it was trying to condemn the Russian government on religious grounds, while many American enemies of the World Council today make the same charges, and claim that the Church should "preach the gospel" and make no applications of it to social situations.

Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, acting as one of the Council presidents, has welcomed the application. Ivan Czap, a Philadelphia lawyer and member of the Russian Orthodox Greek Catholic Church of America, said at a recent meeting of the U. S. Conference of the World Council that "we may be doing the Russian church a greater service by allowing it to remain with observer, and not member, status," due to the political situation and the possibility of further persecution.

THE move is certainly the fulfillment of a hope of the general secretary of the World Council, W. A. Visser 't Hooft. It is fortunate that we have a man from Holland in this position for he cannot be accused of political interest on behalf of his country.

He is probably right in saying that "nothing has occurred in the Russian Church to make it less acceptable as a member in 1961 than it was in 1948." He said further that there are fewer questions regarding the direction which the Council will take, after these years of experience and that "we are now sure that every study and activity will be based on biblical theology, not political casuistry."

The key phrase is the last one. The World Council is a fellowship of Christians who accept "Our Lord Jesus Christ as God and Saviour" and it is not designed to further the political ends of any nations. This does not mean that Christians will not compare and contrast the activities of the nations to their understanding of the Christian religion.

The New Testament is quite clear in its picture of the Church outside the categories of this world, such as state, culture and clime. There would not seem to be any good reason for Disciples of Christ to try to draw a smaller picture.

## We Need Only Follow the Guide For More Meaningful Living

by Paul L. Moore

# Spring-Hole Religion

A FEW miles northwest of Baldwin, Michigan, is a spring-hole, about one hundred feet in diameter, hidden at the side of a forest trail, and teeming with brook trout which, on the day I was guided to them, were striking everything from a spinner to an ice-fly, not to mention the red-worm, and bringing immeasurable delight to the four children who excitedly landed their limits of nine, ten, and eleven-inch trout, and to myself, who could not remain impassive toward an unprecedented opportunity.

I would never have known this hidden bit of paradise except for my friend, Harold Bonnett, conservation officer, who led the way. And what a comfort it is to have someone, who knows a satisfying destination and how to get there, to guide you. There is so much of heaven we are bound to miss without proper leadership!

The Bible exposes a leader of the right kind, Jesus Christ who leads those who are willing to make the trip—down a narrow trail to a spring-hole of faith, into the presence of unprecedented opportunity. If we refuse to make the trip with him it is impossible for us to arrive at the destination he has in mind. But if we follow, how rewarding!

God is conservation-minded. His program is centered in salvation. But what can God save that is quite so valuable as the souls of his children? Nothing!

Jesus (if I may use the expression) is God's great conservation authority whose purpose it is not

to condemn the world but to save it, to pull it out of the fires of man's unredeemed passions, and more importantly, to extinguish the flames of unredeemed passions in man.

How quickly a man can be cooled down I found out when, having walked out on a partially submerged log in that Michigan spring-hole to hook an exceptionally large trout lounging beneath the surface, my left foot slipped and I was dumped unceremoniously, half in the water and half out. Perspiring one moment, I was refreshed the next, the heat of my body relieved.

The Master guides us to a spring-hole of faith in which the heat of our desires—which would eventually burn up the hinterland of our souls—is cooled down. And

just as steel must be cooled before it is of use, so to fulfill our God-intended purposes we also must be cooled off inside, for in coolness there is strength, and in strength is usefulness.

Jesus leads us beside the still waters. He restores our souls. He conserves our vital spiritual resources by inspiring us to use ourselves unselfishly for the establishment of right relationships according to his teachings and example. In this wilderness which we call life, we need not be lost. There is a way through it that is satisfying, and a way out of it that is fulfilling. "I am the way," says God's great authority on human conservation, "Follow me." The springs of abundant living are in the direction he summons us.

## A LITTLE CHURCH

I like a little church,  
Whose belfry tones a chime,  
To call the worshipers  
To Sabbath service time.

I like a little church  
That holds a Sunday school  
Where youth with polished cheeks  
Reflects the Golden Rule.

I like a little church  
Whose steeple points afar  
And vesper hour is lit  
By a watchful star.

I like a little church  
With altar cloth adorning,  
When I enter here  
Christ glorifies the morning.

by Florence Marie Taylor

*Mr. Moore is pastor of the Church of Christ (Disciples), Sidney, Ohio.*

## How One Pastor Expressed A Congregation's Debt to Its Forefathers . . .

# Our Heritage

by Phil M. Runner

Pastor, Highland Christian Church  
Denver, Colorado

THREE score and thirteen years ago, our spiritual forefathers brought into being in North Denver a new congregation of the Christian Churches, conceived in the goal of a universal Christian fellowship, built upon the personal acknowledgment of the Lordship of Jesus Christ, granting liberty of opinion within the priesthood of all believers and acknowledging Christian love as the mediator of God's abiding spirit in all endeavors of witness and faith.

Now we are engaged in a great endeavor testing whether that congregation or any congregation so concerned and so dedicated shall be able to conduct an enduring witness in the face of materialism, the spiritual indifference, the racial antagonisms and the moral decay of a great American city. We are met in the heart of the community in which this congregation has known its most glorious witness; a community which has become the despair of many and a representative battlefield of the spiritual challenges confronting the Church of Jesus Christ.

We are here today, not to dedicate this present building as a monument to the dead of this congregation who built it and served here so gloriously; but, to consecrate our lives, to enshrine in the building which we shall erect and the program of witness which it shall house a continuation of the faith, unity, love, courage and service which has extended from this congregation to the ends of the earth. It is altogether fitting and proper that

we should do this. But in a large sense we cannot dedicate, we cannot consecrate, we cannot hallow this mission and noble purpose.

Men of vision, courage, faith and love, living and dead, who share this determined effort under the leading of Christ's spirit

are consecrating it far above our power to add or detract. This city will little note or long remember the words of eulogy to our spiritual forefathers which we have said here or at their graves, but it can never forget nor ignore what we shall accomplish in determined consecration to the faithful carrying of the torch which they have thrust in our hands. It is for us, the living, to be dedicated here to the unfinished work which they who preached, taught, and served here in Christian love, have so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us—that from these honored forefathers we take increased devotion to that

(Continued on page 14.)

## The Church Periodical Fulfils A Need Which Is Continuing

# Straight Talk

by Karl A. Olsson

THE church paper perpetuates the cliche, spreads water on the troubled waters, or beefs up the giving performance.

It is not intended to shock, anger, arouse, revive or inflame. It is not intended to rock the boat. Much Christian expression is an end in itself. It is assumed that if the sermon is piously stated or the article is piously written, good will come.

Good may come, but it is not the good of communication. It is like shooting off a cap pistol because we like to hear the sound it makes. But to communicate the gospel is to shoot live ammunition which seeks and finds its target—which wounds and makes alive.

Jesus and St. Paul haunted the

*From an address by Dr. Olsson delivered at the 1961 Annual Meeting of the Associated Church Press in Chicago. He is president of the North Park College and Seminary in Chicago.*

streets and roads where people walked. There was very little romantic nonsense in either one of them. They went where the people lived and they talked the language that people talk. In other words, their aim was to communicate salvation.

In effective communication, we must not only seek out the truth of the gospel, its bitterness and sweetness, its harmony and discord—we must also seek out our hearers and see them where they are and fashion our discourse in language which will have saving relevance to them.

One of the Church's primary needs is to stretch the imagination so that it encompasses the world around us and thinks in the imagery of the world . . . Without this vigor, saltiness, realism, then the timeless truth of the gospel becomes untimely and we become private witnesses to a private fact.

## Harvest of Shame

by Robert A. Fangmeier



A NATION-WIDE television broadcast recently stirred up such emotions as sympathy and anger and further stimulated citizen and government action to "do something" about the plight of the hundreds of thousands of migrant laborers in the United States.

Somehow America was shocked at this 1961 version of "Tobacco Road" where people work for 50 cents an hour, live in shacks, only rarely go to school, have an illiteracy rate of 60 per cent and wander from state to state following the crops in an unromantic poverty, disease and ignorance-ridden gypsy existence.

This television portrait seemed more like a throwback to depression days or perhaps a report of the millions of people in the underdeveloped areas of Asia, Africa or Latin America. But to Americans experiencing an unprecedented material prosperity the idea of an illiterate and poverty-stricken minority clashed with their sense of what was proper and real.

If America as a whole was shocked by the plight of the migrants, however, many church people were not. For years church groups have not only studied about the migrant problem but acted to alleviate the distressing conditions in which these fellow citizens exist.

This summer more than a dozen college-age young people of the Christian Churches will serve with several hundred other youth from 30 denominations in working with the migrant population. Working with experienced full-time and volunteer adult leaders,

these young people will organize a wide variety of religious and social-welfare services under the auspices of the Division of Home Missions of the National Council of the Churches of Christ.

Typical of the migrant ministry is the 1959 report from California. The *California Harvester* said that "Over 50 volunteers, pledged to serve their Lord in an evangelical outreach to California's seasonal farm workers, became an army of Christian witnesses this summer which reached over 8,000 people in our state with the message of the church . . . students, teachers, nurses, dietitians and seminarians representing 15 denominations and 14 states began their training for six intensive weeks with our seasonal farm workers. Over 50 camps were reached with vacation church schools and recreational programs. From Sebastopol to South Bakersfield children who mature in a haphazard, unhealthy, and often hostile environment were taught the meaning Christ's love.

"Many children heard Bible stories and took part in worship and prayer for the first time," the *Harvester* reported, but "Because of the tremendous amount of illness and malnutrition we have found, *health education* became an important emphasis this year. Hundreds of health kits, containing basic articles were supplied by church youth and women's groups from all over the state. After several lessons on basic health habits, the children were given the kits. *Many of them had never before owned a*

*toothbrush or towel of their own!* Movies on health care also were provided."

The several hundred thousand migrants reached by the churches are only part of the low income mostly seasonal farm workers in the United States. There are a total of 2.3 million of these workers employed on farms for more than 25 days a year, 700,000 of whom are considered regularly employed and are on the job up to 150 days a year. Of the 2.3 million total, 400,000 are domestic migratory workers, Americans who follow the crops from state to state, supplying farm labor when and where needed. In addition, each year some 450,000 imported farm workers—largely from Mexico, Canada and the British West Indies—are employed temporarily. The foreign workers, mostly Mexicans, come into the United States under a treaty arrangement between their country and ours. The 1.6 million Americans who work on farms for more than 25 days but less than 150 days, have average annual earnings of about \$600 per year from both farm and non-farm employment.

Church groups are now engaged in a program of study and action to support legislation that will alleviate some of the migrants' problems while at the same time continuing their ministry to "the two million migrant men and women—with their children—who contribute so much to our agricultural economy as they move across the land to harvest our crops, but who enjoy neither permanent homes nor community acceptance."



**Episcopal Journal Asserts  
"Extreme Conservatives"  
Using Alarmist Methods**

### Some Anti-Communists Actually Help Reds

NEW YORK—Militant anti-communists and "extreme conservatives" are responsible for charges of communism in the churches, *The Episcopalian*, national monthly magazine of the Protestant Episcopal Church, said in its July issue.

They are responsible, the magazine charged, for "a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds."

According to an article in the magazine, "evidence indicates that the charges of communism in the churches are being made by genuine, if extreme, conservatives who are incensed at the social pronouncements of such Christian bodies as the National Council of Churches of Christ in the U.S.A."

*The Episcopalian* said the Federal Bureau of Investigation has evidence that the Communists are as pleased with the results as if they had planned the operation themselves.

FBI Chief Inspector William C. Sullivan, according to *The Episcopalian*, describes as "patent falsehood" allegations that the Protestant denominations, in particular, have been infiltrated.

"There can be no question," he was quoted as saying, "as to the loyalty of the overwhelming majority of the American clergy in the nation and the fact that they have been the most consistent and vigorous opponents of communism."

### Conference for Blind

ST. LOUIS—The ninth annual National Church Conference for Blind is being held here July 24-27 at the Statler Hilton Hotel.

The organization is a non-profit, non-denominational body, leading wholly for fellowship and spiritual advancement of Christian blind people. All Christian blind people have been urged to attend the meeting, according to Ralph Plummer of Topeka, Kansas, the moderator.

### Convention V-P Is Churchman of Year

WASHINGTON, D. C.—Robert Gerald Storey, dean emeritus of Southern Methodist University Law School and vice-president of the International Convention of Christian Churches (Disciples of Christ), has been honored as Lay Churchman of the Year by the Washington Pilgrimage of American Churchmen here.

The award, presented to the Dallas attorney by Religious Heritage of America, was given for Dr. Storey's notable contributions as a Protestant layman. He is a former president of The American Bar Association. Dr. Storey has also served as president of the Inter-American Bar Association. He is a director of the Southwestern Bell Telephone Company.

In an address delivered at the Pilgrimage June 23, Dr. Storey called attention to importance of freedom of religion and the upholding of that portion of the Bill of Rights which declares: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Noting the dangerous threat of communism, Dr. Storey declared: "The Communist has no guilty conscience in the use of violence, falsehood, subversive tactics, and even murder, in furtherance of party objectives. The Communist is not troubled by ethics, human decency, or any moral code. God to the Communist is non-existent, and so are his judgments."

The churchman declared "we desperately need to activate the national philosophy based upon the great principals and faith upon which this nation was founded—the dignity of man and his freedom."

"The peoples of the world are confused and troubled. Spiritual and moral leadership is as essential as political and military statesmanship."

C. Oscar Johnson, internationally known Baptist clergyman who was for 27 years minister of Third Baptist Church, St. Louis, was named Clergy Churchman of the year at the pilgrimage.

**Strong Opposition Building Up  
On Church Relationships**

### Churches Opposing Link With the Peace Corps

NEW YORK—The participation of church-related bodies in the Peace Corps projects is meeting much opposition by church groups.

Strong objections have been raised by the American Jewish Congress, the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A., and an executive of the United Lutheran Church.

The Presbyterian group has gone on record as opposing all financial and contractual arrangements between churches and the Peace Corps. The overseas and interchurch arm of the denomination reports that acceptance of government aid "would betray our position."

In a statement sent to President Kennedy and Peace Corps officials, the commission urged that the Peace Corps sign no contracts with religious groups "which would proselytize to their persuasion through their projects," and that the Peace Corps make such a policy clear in each country where projects are developed.

Meanwhile, Earl S. Erb, executive secretary of the United Lutheran Churches' board of foreign missions, objected specifically to Peace Corps contracts prohibiting religious groups from evangelizing.

Dr. Erb told board members at a meeting here that the Peace Corps "is essentially contrary to everything for which the church stands."

In discussing the contract provision barring evangelizing, Dr. Erb said:

"Mr. Shriver [R. Sargent Shriver, Jr., director of the Peace Corps] wants to make use of the existing religious channels to help the corps without allowing the church to proclaim the gospel which, after all, is the church's primary mission."

The American Jewish Congress' national executive committee said use of government funds by religious and missionary groups would violate the Church-State separation principle required by the First Amendment.

## NEWS IN BRIEF

### GRASS ROOTS UNITY

MADISON, N. J.—Taking a "grass roots" approach toward Christian unity, the Newark Methodist Conference here overwhelmingly voted to invite fraternal delegates from United Presbyterian Synod of New Jersey, the Newark and New Jersey Protestant Episcopal dioceses and the New Jersey jurisdiction of the United Church of Christ.

### LOANS OPPOSITION

WASHINGTON, D. C.—A resolution of the General Board of the National Council of Churches opposing government loans and grants to parochial schools was presented here to the House Education subcommittee headed by Rep. Cleveland Bailey (D.-W. Va.).

Dr. Fred S. Buschmeyer, director of the Washington office of the National Council, presented the resolution.

### AGAINST SEGREGATION

RALEIGH, N. C.—The Synod of North Carolina, Presbyterian Church in the U.S. (Southern), adopted here a report of its Christian Relations Committee that reaffirmed the position of previous synods that segregation is legally and morally wrong.

In its report on racial relations, the committee urged "all ministers, sessions and congregations within our borders to continue efforts to keep open channels of communication and good will between men of all races."

### ANIMALS FOR HAITI

BOSTON—One hundred and thirty-six goats and rabbits took a flying trip to Haiti as part of a project to upgrade the quality of native animals on the drought-plagued island. The shipment was sponsored by the Massachusetts Congregational Christian Conference's Committee for Social Action.

### "RIDERS" IN AFRICA?

SALISBURY, SOUTH RHODESIA—African "freedom sitters" were rebuffed for the second consecu-

tive Sunday when they sought to take part in services at the Dutch Reformed Church here.

The Dutch Reformed Church is the only major religious denomination in Rhodesia that insists on segregating worshipers.

The Africans had asked to be admitted to "God's premises," but an angry elder shouted: "This is not God's premises. We will never allow you people in. Never!"

### PRAYER IN ATLANTA

ATLANTA, GA.—The Greater Atlanta Council of Churches, concerned about the possibility of trouble when four city high schools integrate in September, has voted to designate the last Sunday in August "a day of prayer for law and order."

The council voted unanimously here to approve a resolution requesting the 400 member churches to participate in the day of prayer. The Sunday chosen falls three days before 10 Negro youths are scheduled to begin integrated classes at four Atlanta high schools.

### CIGARETTE WARNING

CORK, IRELAND—Roman Catholic Bishop Cornelius Lucey of Cork and Ross called here for a ban against the sale of cigarettes and urged parents to warn their children of the dangers in smoking.

In a sermon at a Confirmation ceremony in St. Finbarr's Church here, the prelate pointed out the possible danger of lung cancer resulting from cigarette smoking.

### DEALING WITH REDS

LAKELAND, FLA.—President Kennedy has been urged by 200 Florida Methodist lay leaders to "assemble 200 or more outstanding leaders from various phases of society to study the Communist menace and to suggest ways and means of totally mobilizing our resources to defeat this evil."

Robert T. Mann, Tampa attorney and a member of the state legislature, signed the telegram as secretary of the Florida Conference Board of Lay Activities.

### Citation to Chandler

ATHENS—The King of Greece has directed that the Gold Cross of the Royal Order of George I be awarded to Dr. Edgar Chandler director for eleven years of the Refugee Service of the World Council of Churches in Geneva.

The Gold Cross is to be presented to Dr. Chandler at the Greek Embassy in Washington. He received an honorary degree from Boston University at the Commencement exercises on June 4.

Dr. Chandler left Geneva last November to become executive vice-president of the Church Federation of Greater Chicago. He is also serving as part-time religious advisor to the U.S. Information Agency.

His work in Geneva was instrumental in arranging the resettlement of more than 200,000 refugees.

### Episcopal Discord

NEW YORK—Dr. Henry P. Van Dusen, president of Union Theological Seminary here, asserted in a statement that divisions within the Protestant Episcopal Church present a major threat to Protestant church mergers.

"It is widely assumed that the current problem is between the Episcopal and other Protestant bodies," he said. "It is not. The real issue is within the Episcopal Church itself."

Dr. Van Dusen was referring to the Anglo-Catholic, or so-called "high church," wing of the Episcopal Church. Anglo-Catholics do not favor church union with communions not following the "apostolic succession," or ordination of clergymen by bishops. Also they do not approve ordination of clergymen in the Episcopal Church if they maintain their ministry in their original denomination.

### Powell Backs Aid

WASHINGTON, D. C.—Rep. Adam Clayton Powell, Jr., chairman of the House Education and Labor Committee, came out here in support of federal aid to parochial and private schools as part of the extension of the Federal Defense Education Act.

A powerful New York Democrat who is also pastor of the Abyssinian Baptist Church in Harlem, Dr. Powell urged inclusion of church-related schools in financial aids provided by the Act, a position taken by the Roman Catholic hierarchy.

## Sidelights in the News

### Divine Dissatisfaction And Holy Satisfaction

FORT WORTH—James L. Christensen, pastor of Central Christian Church, Enid, Okla., struck out at church members who are too satisfied where they should be dissatisfied and too dissatisfied where they should be content.

Speaking here for the Texas Convention of Christian Churches, held April 12-16, Christensen said: "We allow trivialities to absorb us and remain stoical and unmoved in the face of much that should drive us to our knees . . . we often make mountains out of molehills and pebbles out of boulder-like obstacles. How often we gloss over the ugly and maliciously smear over what is good."

Christensen expressed the view that it is the little things that keep the church seething with tension, but the big issues that are rightful concerns of the Kingdom "find us apathetic and too impatient even to expose ourselves."

As a case in point, the speaker pointed to all the loose accusations made by church members about Communists among the clergy which has led to witch-hunting and unholy suspicions cast upon a profession which, according to General Omar Bradley, "has done more for American democracy than any other group of people."

"We become leary," asserted Mr. Christensen, "and cast doubts upon the National Council of Churches because of the vitreolic poison of a few self-appointed crusaders."

"How gullible can we of the church and America be? We are playing right into the hands of the Communists and are selling Christ down the river. The Communists want nothing more than for the church to be weak, insipid, and fighting among itself."

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### Bormann's Son Priest

MUNICH, GERMANY—Martin Adolf Bormann, son of Hitler's right-hand man, Martin Bormann, left here by air for the Congo, where he will work as a member of the Roman Catholic Order of the Missionaries of the Sacred Heart of Jesus.

Father Bormann was ordained in Innsbruck, Austria, July 26, 1958. He said then he was dedicating his life to bringing "the grace of God to all mankind."

Speculation that the elder Bormann might still be alive was revived recently.

### College Mergers Proposed

DENVER—Mergers of American Protestant colleges have been urged here by a Columbia University educational administrator as a major step toward strengthening the institutions and their academic programs.

Dr. Earl McGrath, executive officer of the Institute of Higher Education at Teachers' College, Columbia, and former U.S. Commissioner of Education, expressed the view at the third annual meeting of the Council of Protestant Colleges and Universities.

"The joining of Protestant Church bodies seems to me inevitable and desirable," Dr. McGrath said. "Their educational institutions might well be the vanguard in this movement."

While noting that doctrinal differences may exist between denominations supporting educational institutions, the administrator asserted that "merging should be possible without violation of the fundamental religious convictions of their students or proselytizing of communicants."

### Manpower Waste

BOSTON—Emory S. Bucke, a Methodist editor, told delegates here to the annual meeting of the denomination's New England Conference that one of the "greatest wastes of manpower practiced by our Church is its body of retired ministers."

Dr. Bucke, who is chief editor of the book division of The Methodist Publishing House and Abingdon Press, said the denomination can "ill-afford" to put its elder ministers "out to pasture, refer to them as 'worn-out preachers,' and settle for pinning retirement badges on their coat lapels."

The editor added: "We must provide means so that if one of our ministers should retire from active work he should be able to do it gracefully. We've spanned it so he may retire at 65—he must retire at 72. But I know men who should have retired at 30. I have met Dr. Schweitzer who at the age of 80 has more vitality than many men men of 30."

### On Private School Aid

NEW YORK—Some time ago the Protestant Council of the City of New York, representing 1,700 churches of 31 denominations, announced in clear terms that it "vigorously opposes" federal or state aid for church-related or other private elementary and secondary schools.

A much-publicized "Statement of Principle" mailed to member churches said the Council "strongly supports the American public school system" while recognizing "the right of parents to establish parochial or private schools for the education of their children."

Clergymen and churches were urged to make the Council's position clear in pronouncements from the pulpit and in communications to members of Congress.

The Council warned that if the precedent of government aid to parochial and other private schools were established:

1. The increased tax burden of all citizens would be insurmountable.
2. Competing demands by hundreds of church and private groups for government subsidies to their schools would arise.
3. Tax subsidy would attract the establishment of an endless variety of educational systems duplicating and eventually destroying the public school system.
4. At least some measure of government control would result and would invite litigation, misunderstanding and controversy.
5. The principle of separation of Church and State would be in jeopardy.

6. The specter of latent internal religious tension being rekindled is appalling. Such a development would frustrate national unity, demoralize our citizens and present to the world a nation divided against itself.

The Council took "the position that direct benefit to the taxpayer is not the criterion which determines the duty to pay taxes. If it were, then bachelors, maiden ladies, couples without children and old people whose children have completed their education could claim exemption or rebate."

## Record Work Camp Program by WCC

NEW YORK—The largest work camp program ever conducted by the World Council of Churches is now underway. The first camp opened April 6 in Thailand and the last will close Nov. 7 in West Pakistan.

In all some 1200 Christian young people from all over the world will participate in the 53 work camps sponsored by the youth department of the World Council of Churches in 36 countries.

Two hundred and fifty of the young people are from the United States, recruited under the Ecumenical Voluntary Service of the National Student Christian Federation, an affiliate of the National Council of Churches.

The 1961 program is the largest yet conducted under the Council's sponsorship.

Six camps were held in 1948 when the Congregational Christian Service Committee pioneered the idea of teams of Christian young people engaged in post-war reconstruction work in Europe.

The Protestant, Orthodox and Anglican youth, who will serve without pay for an average of four

weeks, will dig foundations or lay bricks for schools, houses, chapels and refugee centers. They will also build roads, plant trees, help in shipping relief commodities to distressed areas, and serve in hospitals and homes for the mentally ill and aged.

Among the work camps to be held this summer will be one on the island of Lan Tao in Hong Kong, where the volunteers will engage in construction work for a dope addiction rehabilitation center of the Hong Kong Christian Welfare and Relief Council.

Seven work camps will be conducted in the United States. One group will assist in the repair of tenements in New York's Harlem slum area. In all, 26 camps will be held in 14 countries in Europe and the Middle East; 11 will be conducted in as many Asian nations; four are scheduled in Africa, and the remaining 12 will be held in North and South America.

A typical camp program includes an average of 36 hours' manual work each week, daily worship, discussions on topics of current interest, Bible study, recreation, excursions, and meetings with members of the local community.

## Lutheran Defends the Infant Baptism Practice

PHILADELPHIA—Infant baptism is defended by a Lutheran seminary professor writing in the June issue of *Resource*, a Lutheran parish education magazine, even though the child "obviously has no faith, doesn't even know what's happening to him and doesn't know that there's such a being as God."

Asserting that "God accepts even those who don't know He exists," Dr. N. Leroy Norquist, professor of New Testament theology at Augustana Seminary, Rock Island, Ill., compares baptism with citizenship.

"When a child is born of parents who are citizens of the United States, he is automatically a member of the same people," Dr. Norquist writes. "He does not know it. He may even repudiate his citizenship when he grows up. But at the moment of his birth he is a citizen of the country.

"The same is true of a baptized child. From the moment of baptism he is truly a member of God's people. When he grows up he will, we hope, affirm his citizenship by making his own confession of faith and by taking part in the life of his church—just as we hope the baby will one day affirm his citizenship in his country by assuming the responsibilities of a citizen."

Camp Wishawathera  
July 10, 1961

Dear Mom and Dad,

Everything is just swell up here. Hope you are too. Thanks for sending my copies of *Vision*. The other kids liked it, too. Will you send it next week?

Jerry

JERRY'S parents have a pretty good idea there. Although he's spending the summer in camp, his local church school is maintaining contact through the pages of *Vision*. How about the teen-agers in your church. Do they get *Vision* every week? It's the ideal supplement to junior and senior high school classes. And some exciting innovations are planned for fall. Two or three articles per month will be directly related to *Focus* and *Tack* which will be used in Sunday evening groups. Popular columns answering teen-agers, personal questions will be revived. There'll be a full page "just for fun"—with jokes, cartoons, riddles, and other forms of Christian entertainment teenagers enjoy. If your teen-agers aren't getting *Vision* now, send for free samples. Pass them out just one week and be convinced. You'll want it every week.

For distribution in class, \$ .60 per subscription per quarter (5 or more, please); single yearly subscription, \$2.50.



## Psychology and Religion: The Power of Acceptance

ONE of the key words in the temporary literature of both psychology and theology is the word "acceptance." It is an important word and when one grasps its meaning it can deepen his understanding of human nature (psychology) and of his relationship to God (theology).

The counselor, whether he is a pastoral counselor or a professional psychological counselor, must accept the person with whom he works—with all his faults, with all his weaknesses, with all his immaturities, and, from a religious perspective, with all his sin. This does not mean the counselor condones evil. The person's behavior may not be approved—but he as a person is accepted.

This acceptance must be genuine, the person must *feel* that he is accepted, that he is worthy of attention, capable of growth and change. Far more important than techniques of counseling is this attitude of acceptance.

Anyone who works with persons who have special needs or problems must recognize this fact. If one is to help the retarded, the delinquent, the alcoholic, or anyone else for that matter, he must begin by accepting them.

One of the reasons for the success of Alcoholics Anonymous is that they create a fellowship in which the alcoholic feels accepted, when he often hasn't felt accepted any place else.

Thinking in terms of religion this should be a powerful force. The church ought to be a fellowship in which everyone feels accepted. He feels accepted in spite of what he may have been and because of the Christian faith in what he can become. This is part of what it means to be a redemptive community.

In the church it is more than human acceptance one receives. It is central in the Christian teaching that God accepts us. To use a phrase of Paul Tillich's, though we are "unacceptable" we are still accepted. The Prodigal Son made many mistakes; he wasted his substance, he wandered in a far country; but when he came to himself

he returned and was accepted. God is a God of all. We are accepted.

Jesus demonstrated this in his own life. Zacchaeus was a sinner, Matthew was a hated tax collector, Mary Magdalene was a woman of the streets; but they were all accepted. One of the most frequent criticisms against him was that he associated with publicans and sinners; though others thought them unworthy, he still accepted them. Jesus died for the unacceptable, "while we were yet sinners Christ died for us."

### INSIGHT FROM THE SCRIPTURE

"Be strong, and let your heart take courage, all you who wait for the Lord!" (Psalm 31:24).

The Book of Psalms is filled with sentences which contain only a few words but these words speak of deep and profound meanings, like this, the last verse of the 31st Psalm. These Psalms grew out of personal experience.

This one opens with an expression of distress and difficulty. The Psalmist speaks of physical suffering, of loneliness, of opposition, of the derision of his enemies. The *Abingdon Commentary* suggests a title for each Psalm. The 31st it calls "A Cry from a Distressed Soul." In one sense, this is a true description, but there is one thing we should not fail to note. In the midst of all his difficulties, the psalmist called upon God for guidance and strength. It ends on a note of confidence and faith. "Be strong, and let your heart take courage, all you who wait for the Lord."

### —OUR HERITAGE

(Continued from page 8.)

cause for which they gave their fullest measure of faith—that we here highly resolve that these shall not have in vain proclaimed their faith in God as revealed in Christ—that this congregation under His Lordship shall have a new birth of faith and witness, and that this noble priesthood of

believers shall individually and unitedly give a sacrificial witness in His mission beginning here and extending to the uttermost parts of the earth.

## Relax

### Intellectual

There were two sheep grazing in the meadow.

"Baa-aa-ana" said the first sheep.

"Mooooo," said the second sheep.

"What do you mean, Mooooo," said the first sheep.

"I'm studying a foreign language," said number two.

\* \* \*

No wonder women live longer than men. Look how long they are girls.

\* \* \*

### Sign Here

I confess my reactions  
Misgiven and queasy,  
When going in debt  
Is so signature easy.

—PAUL ARMSTRONG

\* \* \*

Capital punishment: The beating your paycheck takes.

\* \* \*

### Just This Once

Backward, turn backward,  
Oh, time in thy flight,  
I've thought of a retort  
I needed last night!

—F. G. KERNAN IN QUOTE





# Thoughts in the Night

By Frank Johnson Pippin

## ELATION

OUR highest and happiest emotion, elation, is come by in these midsummer days when we answer the call of the cosmic. Some call it nature, the universe, or the varied delights of the natural world.

Wordsworth, answering the call of the cosmic, experienced this highest emotion when he "felt a presence that disturbed him with the joy of elevated thoughts; a sense sublime . . . whose dwelling is the light of setting suns, and the round ocean, and the living air, and the blue sky . . ." Therefore, he said, "I am still a lover of the meadows and the woods, and the mountains and all that we behold from this green earth and am well pleased to recognize in nature the anchor of my purest thoughts . . ."

After suffering a near sun-stroke many years ago in Colorado, I gazed up toward the summit of Pike's Peak and the camel-hump ranges falling away on either side. I suddenly experienced the elation of cool strength which I tried to capture in the words of a poem by the same name:

*Lean your blue eyes against those dark blue mountains,  
Tall wooded giants that prop the leaning sky,  
Until your eyes are fresh with azure fountains,  
And all your griefs are feathers on the fly.  
Forget the flat mosaics of the sal-low plains,  
Know life can stand, like moun-tains, resolute and sure,  
Striking deep the subterranean grains,  
And all your hopelessness is premature.*

*Drink in the shady pools of pine and fir trees where  
Their cool corridors of green-laced winds plummet*

*Like blown and frosty snow upon  
your russet hair.  
Let the unruffled strength of  
that sufficient summit,  
Friendly host to stars, above the  
timberline,  
Serenely lift your heart, as it  
has lifted mine.*

J. B. Priestley, English author and playwright, tells of his experiences of elation as he answered the call of the cosmic across 50 years of traveling, writing plays and books, and just plain living. In his little book, *Delight*, he speaks of the cosmic thrill of decks on a great ship as the day breaks over the sea:

"It is the moment of reaching the deck, fairly early in the morning, before breakfast, in fair weather. You come out of sleep into all the freshness in the world. During the night everything has been remade for you. The open parts of the ship, the sea itself, even the morning, have just come back from the laundry. The scrubbed planks glisten and the brasses blaze in a new morning of Creation. The blue above is most delicately pale and as yet untarnished. The air is a mystery of goodness. From these shifting meadows comes the fragrance of invisible sea blossoms. It is the morning of Time itself. Merely to breathe is a happy adventure. Nothing can ever seem so clean and fresh again as this empty deck, this vacant tumbling sea, the morning bright from the mint."

Then he speaks of a walk in a pine wood, and branches of other trees foaming with blossoms—apple, pear, cherry, plum, and the almond—in the sun; and once every spring or summer on a fine morning we stare again at the blossoms and we are back in

the Garden of Eden. What elation lifts up the soul as we answer the call of the cosmic!

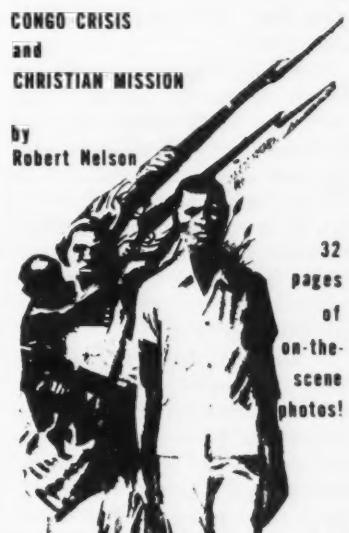
Jesus, with his three intimate friends—Peter, James, and John—climbed up toward the white top of Mount Hermon one day, as the call of the cosmic was not to be denied. There nearly ten thousand feet above the sea, there where the storied Jordan rises, they looked down and saw the wavy white furrows descending from the crest in the lines of the several valleys. Then they looked up to the summit of Hermon, eternally covered with snow. There in those solitary recesses, away from the maddening crowd, they were lifted up, their spirits were exalted, and a light changed their faces as God came down to be with them upon their mountain top.

Peter said, It's good to be up here. Let's stay forever!

We know what he meant, and we wish we could.

### CONGO CRISIS and CHRISTIAN MISSION

by  
Robert Nelson



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# Mary and Martha: Friends of Jesus



## "Where the Scriptures Speak . . ." by the Editor

**Memory selection:** *Martha said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."* (John 11:27.)

ONE of the most interesting families mentioned in the New Testament is the one made up of two sisters and a brother, Martha, Mary and Lazarus. They were friends of Jesus and he visited them on more than one occasion. From the sequence of events we know that this friendship arose in a normal way and not as a result of the raising of Lazarus from the dead. It was rather the other way around. The sisters called on Jesus in time of their great need because he was their friend.

The house seems to have belonged to Martha (Luke 10:38). Her sister Mary sat and listened to Jesus while Martha thought that she should be helping with the household work (verses 39, 40). So much has been said about the relationship of these two sisters to Jesus and to one another that it is difficult for a writer to say anything new.

It does not seem to me that Jesus condemned Mary for her lack of interest in the house work. Neither did he condemn Martha because she was concerned about these things. He was quite definite in putting the physical things of life in their proper perspective. He said to Martha, "One thing is needful" (verse 42).

Jesus had no objection to feasts and participated in them himself. He would have known that it took an effort to prepare meals. I suppose the occasion here was that of a simple bit of food and not a banquet. We usually interpret the phrase, "One thing is needful" in a spiritual sense.

However, it could have had a meaning regarding the meal, also. Jesus could have been saying that one dish of food would have been sufficient and that Martha should not concern herself about preparing anything special.

In any case, Jesus turned the experience into a time of teaching, as he often did. I do not know whether there is any significance in his repetition of Martha's name (verse 41) or not. If we were to do that, it would indicate that we were not very angry with the person but were pleasantly disagreeing with them.

All in all, this is a picture of Jesus with two friends who loved him and whom he loved. He

wanted to point out the fact that the things of which he was speaking concerned eternal life and that Martha should not give so much attention to the temporary things.

Turning to the Gospel of John, we find the account of the illness and death of Lazarus. The fact that Mary anointed the Lord with costly ointment is related here, in chapter XI, before the experience itself is told in the following chapter. This was a very touching scene, with Mary spending a great amount of money for "pure nard" (John 12:3) and wiping the feet of Jesus with her hair.

Jesus, himself, must have been conscious of the fact that the end was drawing nigh so far as his earthly life was concerned. When he was told of the illness of Lazarus he said, "This illness is not unto death; it is for the glory of God, so that the Son of

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JULY 23, 1961

#### The Scripture

##### Luke 10:38-42

38 Now as they went on their way he entered a village; and a woman named Martha received him into her house. 39 And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. 40 But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; 42 one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

##### John 12:1-3

1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It

was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. 3 So the sisters sent to him, saying, "Lord, he whom you love is ill." 4 But when Jesus heard it he said, "This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it."

5 Now Jesus loved Martha and her sister and Lazarus.

##### 12:1-3

1 Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. 2 There they made him a supper; Martha served, but Lazarus was one of those at table with him. 3 Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment.

God may be glorified by means of it" (verse 4). This language certainly indicates that he knew what was in store and knew that any act of his on behalf of Lazarus would help to stir up the opposition against him.

The following verse stands by itself as a simple statement of fact: "Now Jesus loved Martha and her sister and Lazarus" (verse 5). Again, we see Martha listed first as the head of the family. There is no indication that Jesus loved her any less because of her concern for physical things.

The final portion of scripture in our lesson today concerns the actual experience when Mary anointed the feet of Jesus. This is after the raising of Lazarus and Jesus was sitting at supper with

him (John 12:2). Once more, Martha is serving. Mary is concerned with the spiritual act of anointing the feet of Jesus.

It seems to me that it is quite possible for the ordinary woman in the church to have the better characteristics of both Martha and Mary. Since Jesus partook of the food and hospitality which resulted from Martha's efforts, he surely did not condemn such work. Likewise, he commended Mary for her spiritual insight and concern with the deeper things of life.

Sometimes one hears women speak of being "Marthas" as if they were not able to do anything else. I doubt if they really could be very successful in doing physical work connected with the activity of the church if they did

not have some inner, spiritual motivation as well. It is not quite fair to speak of the women who can lead a devotional service and speak as "Marys" while those who serve the meal are "Marthas." I believe the idea would be for each one to try to develop as much of both aspects of life as possible.

We must not neglect the memory selection for today for here we have proof of the point that I have been trying to make in the last two paragraphs. It is Martha who makes the confession that Jesus is "the Christ, the Son of God, he who is coming into the world" (John 11:27). She may have been concerned primarily with serving Jesus food but she learned who he was, just the same.



## Meaning for Today

By Ross M. Willis

IT SEEMS to have been left to the home of Mary, Martha and Lazarus, to provide us with the intimate and unpressured view of Jesus in the family. For nowhere else in scripture, not even in the brief accounts that deal with Nazareth and Jesus' immediate family, do we find the sympathy and response we have revealed in the Bethany home of these three friends of our Lord.

Here, for example, we are exposed to the inner circle of a home in which there is basic disagreement over the manner of response to the presence of our Lord. For Martha, the response was found in a desire to excel in the duties of a competent hostess for an honored and loved guest—the preparation of meals, the assurance of comfort, the satisfaction of physical needs. For Mary, attention to this honored guest took a different form. It was she who sat at Jesus' feet,

engaging him in conversation and listening intently to the depths of his truths. But not only is the differing responses of these sisters brought to light in the Biblical narrative, our view of their home life is so intimate and tender that their personal dissatisfaction with one another's responses is even brought to our attention.

And just as we are exposed to the personal differences that existed in the home of Mary and Martha regarding the presence of Jesus, so we are also exposed to a deep and troubling event that gripped their home, as it does all homes: death. The sorrow over the death of their brother Lazarus was shared equally by both. In truth, it was also shared by Jesus whose personal friends this family had become.

It is by no means accidental that here is the juncture where the personal responses to the pres-

ence of our Lord cease to differ, and where they become one in the hope of his presence. Both, upon meeting Jesus for the first time during these moments of tragedy, respond: "Lord, if you had been here my brother would not have died." Both welcome him as their strength, their hope, their counsellor. Both recognize the power of God that made itself manifest in Christ's earthly life.

And the answer to this sudden union in the midst of division is love—the love for Christ and his way of life. When this love for Christ is experienced in any home, or in any family, then all the smaller divisions that seem to separate us in our responses to different issues become secondary to the greater love that binds us together.

Truly, when this love of Christ is experienced in our homes and families then the lesser things that divide us, even death itself, become surmounted by the great and abiding love of God and we learn the meaning of Christ's words: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

# Time to Pray

By  
Leslie E. Dunkin

A SPECIAL meeting had been called for the stockholders of The Fuller Motel on Highway 16—Roger, vice-president, Barbara, secretary, and their mother, president. The president was struggling with cash book figures. Barbara had chosen the most comfortable chair; Roger had accepted the remaining one.

"If you can think of something better, let's have it!" Mrs. Fuller wiped her forehead with a tired hand. "As I see it now, we'd better get out before we lose everything."

The afternoon sun had already disappeared. Less than half of the twenty-four motel units were occupied. They seldom had to use their "No Vacancy" electric sign.

"What else can we do?" frowned Barbara.

After the death of their father, operating costs had gone sky-

ward and the volume of business had shrunk. The future prospect seemed even worse.

"We can sell and move to Easton," Mrs. Fuller replied. "Surely better times will come there."

"Tonight's not gone yet!" spoke up Roger.

"That's true!" their mother agreed, "But take a look at our net figures."

She handed Roger the sheet of paper. Barbara looked over his shoulder.

"You can't argue against cold figures!" Barbara commented.

Roger rose to his feet and walked to the open door.

"Why now?" he finally demanded. "Today hasn't been much worse."

"Read today's *Easton Post*, Roger," Mrs. Fuller handed him the newspaper.

"W-h-e-w!" he exclaimed at

the first glance. "That is something!"

The Nationwide Motels Corporation would soon open a large unit in their chain at the intersection of Highways 16 and 21.

"If only we had located at the intersection," mourned Roger, "rather than just on 16 a short distance from 21."

"Your father figured it would be more quiet away from 21—it's so busy and noisy," Mrs. Fuller explained.

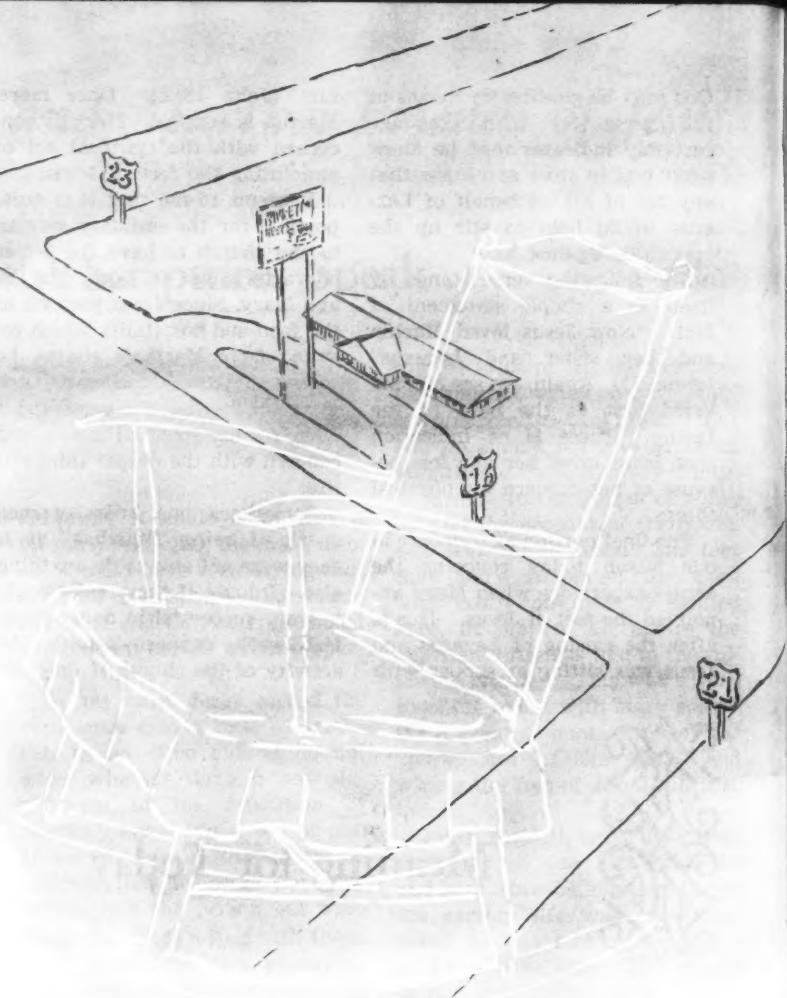
"A children's playground with a wading pool," he read on, "and a tropical-setting swimming pool for adults. And this? A cocktail lounge!"

"This is just a beginning of what we can expect in competition," his mother worried.

Roger's troubled frown gave way to a confident smile.

"It's time to pray about this," he began. "God is ready to guide

Art by Bemeking



us. Then let's sleep over it. Each morning God brings new hope for us."

"Do you think we can sleep much?" protested their mother.

"We can," Roger insisted, "if we will place it completely in God's hands."

The three knelt in prayer.

"Son, did you sleep?" their mother asked at breakfast.

"Like a baby," smiled Roger.

Mrs. Fuller handed him yesterday's newspaper.

"Mom," he began, "you and Dad have told Barb and me many times you can't solve a personal problem by running away."

"I know!" she acknowledged. "But this is different!"

"No!" Roger protested. "Except that this time it is our problem, rather than just yours or just Barb's and mine."

Mrs. Fuller blinked her eyes.

"You're right, Son!" she acknowledged. "But what can we three do?"

"We four, Mom!" Roger corrected her. "Don't forget God."

"In the first place," Roger began, "there must be motel business in these parts, or the Nationwide Motels wouldn't even consider locating here. So, there's good motel business here for us," he continued. "Only we'll have to go after it!"

"But what about this competition?" frowned Mrs. Fuller.

"Mom, let's be thankful that we have a God much bigger than this problem!" Roger challenged. "With his help and our hard work, we can solve it."

Mrs. Fuller shook her head slowly.

"Son, you sound just like your father," she thought aloud. "I trusted him, so I'll trust you now. The Fuller Motel is now for you to manage, you and Barbara."

"You mean it, Mom?" he blurted.

"We can discuss things together," she told him, "But you and Barbara are the managers for two years. At the end of that time we'll see."

"You and Dad have given us the first idea to try," Roger began. "You chose this location

as a quiet place for motel people to sleep and rest. So let's capitalize on that."

He took a pencil and paper and started to print.

"Let's change the name to 'K-W-Y hyphen E-T-T Rest Motel,'" Roger suggested. "The spelling will catch the eye. Then the pronunciation will suggest quiet rest."

"That's clever!" exclaimed Barbara.

"We want people to notice and remember our place," Roger added. "We'll make neat attractive signs for certain mile distances from our motel along 16, 21 and 23 in bright fluorescent colors. 'Kwy-ett' and 'Rest' will be in two lines above the painting of a large comfortable rocking chair in a side-view position, with 'Motel' on the front arm. On the base will be the direction to our motel. Beneath the chair will also be 'At the Sign of the Rocking-Chair!'"

"What do you mean by that?" asked Barbara.

"We'll have an electric sign in front of our place here so it can be seen clearly from both directions, showing this comfortable rocking-chair with 'Kwy-ett Rest Motel' on it. The lights will be fixed to make the rocking chair appear to be rocking slowly."

"But Son—" Mrs. Fuller warned.

"Nationwide Motels themselves gave us another idea for ours," Roger continued.

"How's that?" puzzled Barbara.

"We'll have something much better than a cocktail lounge for motorists," Roger explained. "Prayer has helped us, so let's use that to help motorists. Let's add, 'Time to Pray!' to our signs. Motorists will know then that we have nothing like a bar or cocktail lounge. We can build a small, neat chapel, and above the door, 'A Quiet Place to Pray.'

"And as an added feature," he finished triumphantly, "each sleeping unit will have a comfortable rocking-chair in the room and another on the covered porch!"

"Can we afford all of this?" Mrs. Fuller persisted.

"Can we afford not to do it?" Roger countered quickly. "We'll borrow money on our future increase of business, if necessary."

"You have more faith and courage that I have right now," smiled their mother.

"I'm going to the bank to arrange a loan," Roger announced with determined confidence after the three had considered the cost.

Work was started at once. The signs were soon ready. Kwy-ett Rest Motel was confidently placed in operation.

All three Fullers were soon busy taking care of the tourist trade. In fact, they were too busy to pay more than casual attention to another announcement in the *Easton Post* a year later. The States Motel Corporation was opening a new unit of their chain at the intersection of highways 16 and 23. This would place Kwy-ett Rest Motel between two large chain motel units.

"What now?" inquired Mrs. Fuller.

"We'll keep busy as we are," replied Roger. "We have our bank note cut in half already. We have another year before we're supposed to decide what to do next."

They were still kept busy with their own business.

One afternoon, near the close of the second year, Mrs. Fuller and Barbara found Roger absorbedly studying some papers on his desk.

"What's wrong now, Son?" demanded Mrs. Fuller, and Barbara shook his shoulder vigorously.

"It's time again to pray!" he replied slowly.

"We thought everything was fine!" Barbara puzzled.

"We need to thank God for our wonderful success," Roger explained, "and ask for future guidance."

"What more?" they chorused.

"We're going to have to figure on doubling the capacity of Kwy-ett Rest Motel," Roger announced. "We've been having to turn on our 'No Vacancy' sign too early each day."

Ministers from the States Conduct  
Unique Project on the First Mission  
Field Established by the Disciples

Evangelism Mission  
to Jamaica

by Jean Bowles



BY OBERLIN CHURCH is Joseph S. Whitmer, missionary, who with Don Salmon, director of evangelism for the United Society, made many arrangements for the evangelistic mission. C. A. Robertson is pastor of this church.

Photos by Joseph S. Whitmer

SOME OF THE CONGREGATION at the Commodore Church  
—a study in facial expressions.



WINDSOR HART, Jamaican pastor, is shown as he prepared for a service at Chepstow.

FEW American ministers have either the opportunity or the time to visit a Christian Churches' mission field. But early this year, 14 men served two weeks in Jamaican Christian churches as visiting evangelists.

They went to Jamaica at the invitation of the central committee of the Christian Churches in Jamaica. Their purpose: to help the Jamaican Christians launch an intensive evangelism campaign intended to double the membership of the 36 Christian churches on that island during the next five years.

For many of the American ministers, it was their first opportunity to visit a Disciples' mission field. It was appropriate that such a unique evangelistic program should be conducted on the first foreign mission field established by the Disciples of Christ more than 100 years ago.

Jamaica is the only country where we carry on missionary work with no language barrier. The evangelists who went were mindful of poverty in the churches. Illiteracy is wide-spread; consequently, needs are numerous.

C. W. Hautzenrader, minister of First Christian Church in St. Paul, Minn., went to Jamaica early in February, where he was assigned to the Castleton Church. The minister of this church, Dewayne Wellborn, a missionary, divides his time between serving the church and teaching at Oberlin High School. At the same location is Union Seminary, where nationals receive their training for the ministry. In a letter to Donald M. Salmon, executive secretary of The United Christian Missionary Society's department of



evangelism (who with Mrs. Mae Yoho Ward, executive secretary of the department of Latin America, was responsible for stateside arrangements for the Jamaican evangelistic mission), Mr. Hautzenrader prepared an evaluation of the enterprise. To begin with, he is "completely sold" on this type of program and feels that it could be used very effectively in other fields. He summed it up this way:

"It gave new zeal and inspiration to the local pastors and missionaries to have someone fresh from the outside come to share their tasks and burdens.

"It gave new life and strength to the Jamaican churches.

"It helped the local pastors and missionaries by providing opportunity for them to review their work and strategy with a visiting minister who sees the work from a more objective viewpoint.

"The visiting minister receives a new, more adequate concept of the total missionary enterprise and his congregation, in turn, shares in his enthusiasm and devotion."

By the end of March, 13 of the American ministers had worked with 10 Jamaican ministers and three missionaries in 16 churches on the island. One hundred and sixteen persons had been baptized.

First to arrive in Jamaica, on Jan. 2, was Rhodes Thompson, Jr., minister of First Christian Church in Daytona Beach, Fla. He served with Basil Metz, minister of the Manning's Hill Church.

Their work was typical of that done by the American "missioners" and Jamaican pastors. Joseph S. Whitmer, missionary to Jamaica, gave this resume:

"Basil had conducted training classes with the people who were to call and had trained the choir well, with special numbers. The first few days Basil called with Rhodes in the homes. They then



A YOUTH MEETING was held at the King's Gate Church. President Phyllis Stewart of the CYF, is shown at the pulpit. Clarence Hautzenrader and Nimrod Townsend are also in the photo.

split up, with Basil going one way with an officer of the church, and Rhodes going another with another member.

"In the evenings during the first week, Rhodes and Basil would take the van and loud-speaking system out and play hymns to different parts of the community and remind the people of the meeting which was to follow."

Martin Davis, Jr., director of church development and men's work for the Oklahoma Christian Missionary Society, was the last of those who went to Jamaica during the pre-Easter period.

During the first week, Mr. Davis worked with Mr. Whitmer in the oldest and largest church—Duke Street in Kingston. From there, he went to Seaton Christian Church, an area where the people live in primitive and impoverished conditions.

First Christian Church of Sterling, Ill., sent its pastor, Bruce Johnson, to Jamaica where he served the Chepstone Christian Church of which Windsor Hart is minister. Mr. Johnson lived with Mr. Hart and his family while there and says, "I wouldn't have missed living in a truly Jamaican home for anything and to be with Rev. Hart and his lovely family was worth the whole trip."

Since his return, members of the Sterling Church have sent over 60 pounds of used clothing to Mr. Hart for use among his congregation.

The other American ministers who took part in the Jamaican evangelistic mission were: Amos W. Myers of First Church, Ada, Okla., William E. Schleiffarth of First Church, Brookfield, Mo.; Benton Roy Hanan of First Church, Lawrence, Kan.; John Barclay of Central Church, Austin, Texas; Thomas Griffin, national director of The United Christian Missionary So-

ciety's Christian action and community service, Indianapolis; Howard Johnson, East Side Church, Denver, Colo.; Keith Hutchings, Crescent Hill Church, Louisville, Ky.; King David Cole, East Sixth Street Church, Oklahoma City; Joe Deta more, Central Church, Springfield, Mo.; and Albert Hofrichter of the United Society's department of men's work.

Mrs. Veneta Whitmer offered this summary: "Every visiting U.S. minister now has a Jamaican minister as a special friend—and many lay friends.

"The Jamaican custom of calling fellow Christians 'Brother' and 'Sister' has become more than just custom to some of these visitors. . . . Every minister came with zeal and a determination to make the stay worthwhile. He worked hard, and went away with a feeling of fulfillment."

IN FRONT of the King's Gate Christian Church in Kingston are Nimrod Townsend, pastor, and Thomas Griffin of the UCMB staff.



# NEWS

of the Brotherhood

## Assembly Will Deal With Global Concerns

INDIANAPOLIS, IND.—Global problems and crucial issues in contemporary Christianity will be dealt with in evening sessions of the Kansas City assembly of the International Convention of Christian Churches (Disciples of Christ), September 29–October 4.

Speakers for the six nights, all Disciples, include a college president, an attorney, a preacher, the governor of Indiana, the president of the National Council of Churches and a former prime minister of Southern Rhodesia.

Their addresses will pose current challenges to Christianity in the framework of the assembly's theme, "Our Heritage and Destiny."

Perry E. Gresham, convention president, will deliver the assembly's keynote address in the opening session on Friday night, Sept. 29. He is president of Bethany College at Bethany, W. Va.

Saturday night's speaker will be Robert G. Storey, attorney, civic leader and churchman of Dallas, Texas. (See page 10.)

Clarence E. Lemmon, minister of the First Christian Church in Columbia, Mo., since 1930, will preach on Sunday night. He is a former

president of the International Convention.

Speaker on Monday night, when the 75th anniversary of the National Benevolent Association of the Christian Churches will be commemorated, will be Governor Matthew E. Welsh of Indiana.

J. Irwin Miller of Columbus, Ind., president of the National Council of Churches, will address the assembly on Tuesday night.

The assembly's closing address on Wednesday night will be given by R. S. Garfield Todd, prime minister of Southern Rhodesia from 1953 to 1958. A missionary for 19 years before he became premier of the African state, he is a former vice-president of the World Convention of Churches of Christ (Disciples).

## Considering More Aid For British Churches

INDIANAPOLIS—Whether it is necessary to continue fraternal aid to British Churches of Christ (Disciples of Christ) is being discussed by American and British Disciple leaders in Manchester, England.

Beauford A. Norris, dean of Christian Theological Seminary here, and Roland Huff, assistant secretary of general administration, Unified Promotion of Christian Churches, conferred with the Fraternal Aid Committee of British Churches, Home Missions Committee and church leaders, June 17-24.

Since 1955, eight ministers and their families have gone to Britain to serve as fraternal pastors of local congregations for three-year periods.

Inaugurating the program of fraternal ministers to Britain were Huff, John H. Keppel and Joseph G. Wick, serving from 1955 to 1958. Others have been Donald L. Helseth, J. C. Detamore, Donald R. Jarmen, Alec J. Langford and Leon K. Weatherman.

Arthur N. Wake, professor of church music at The College of the Bible, Lexington, Ky., will spend the 1961-62 academic year at Overdale in Birmingham, England, teaching worship and related subjects.

Fraternal aid to British Churches of Christ has been supported through the Week of Compassion appeal of Unified Promotion.



**CONVENTION PROGRAM FIRMED.** Final adjustments in the program for the Kansas City assembly of the International Convention of Christian Churches, Sept. 29-Oct. 4, are discussed by W. A. Welsh of Dallas, Texas, left, chairman of the convention's program committee, and Gaines M. Cook of Indianapolis, Ind., executive secretary of the convention. "Our Heritage and Destiny" will be the theme of the assembly, expected to be one of the largest in history.

## Construction Begins



**GROUND WAS BROKEN** for the new \$410,000 First Christian Church in Henderson, Ky., in mid-May. Roy Corbell, chairman of the construction committee, wields the spade as Pastor William B. Apperson speaks from the lectern.

## Paul A. Crow Named To Seminary Faculty

LEXINGTON, KY.—Paul A. Crow, Jr., began duties here July 1 as associate professor of church history and registrar of The College of the Bible.

A 1957 B.D. graduate here he has just completed work for the Ph.D. degree at Hartford Seminary Foundation, Hartford, Conn. He holds the B.S. degree from the University of Alabama and S.T.M. from Hartford.

In 1954-55, Crow was president of the International Christian Youth Fellowship Commission and he has been a Disciple representative at numerous ecumenical conferences in Latin America and Europe and on the general board of the National Council of Churches.

Coming to Lexington with Professor Crow are his wife Mary and their daughter, Carol Ann, 3.

### 203 Additions

INDIANAPOLIS—East Thirty-eighth Christian Church here more than doubled its goal of 101 additions with 203 added to the church in a "Festival of Faith Crusade" directed by Evangelist Medford Jones of Indianapolis.

THE CHRISTIAN

**Rex Bicks, New Administrator, Succeeds Kenneth L. Potee**

## Canadians Appointed As India Missionaries

INDIANAPOLIS—An auto parts plant executive and his wife, Mr. and Mrs. Rex Bicks of Canada, have been named to serve the India mission of the Christian Churches.

Bicks resigned as office manager of Chrysler Corporation's parts plant at Chatham, Ontario, to become administrative field secretary in India. Mrs. Bicks will serve as a missionary.

Mr. and Mrs. Bicks were married in India in 1938 while he was stationed there as a British army officer and she was serving as a missionary.

They will assume their duties in India in September after summer training with the Society's College of Missions and the executive staff of the agency's Division of World Mission.

A daughter of missionaries, Mrs. Bicks was born in India and returned there in 1935 as a mission school teacher. In 1947, with independence granted to India, Mr. and Mrs. Bicks and their three daughters—Dorothy, Barbara and Carolyn—moved to Canada.

Mr. and Mrs. Bicks are scheduled to be formally appointed as missionaries on July 22, during the second Quadrennial Assembly of the International Christian Women's Fellowship at Purdue University, West Lafayette, Ind.

Bicks will succeed Kenneth L. Potee, who will be returning to the United States for a period of service at the UCMS' headquarters here before his retirement.

Mrs. Bicks, daughter of Mr. and Mrs. Walter G. Menzies, attended high school in India and Enid, Okla. She received college training at Woodstock College, Landour, India; McGill University, Montreal, Quebec, Canada; and Bethany College,

Bethany, W. Va.

She returned to Woodstock school, an interdenominational church-related institution, as the Christian Churches' faculty representative.

Bicks, formerly an Anglican, became a member of the Church of Christ (Disciples) in 1948 in Windsor. Since then, he has served on various local church committees as well as the Ontario Board of Cooperation and the Saskatchewan Board, the last two years as chairman.

A former vice-president of the International Convention of Christian Churches (Disciples of Christ), Mrs. Bicks has been a member of the board of managers of the UCMS.

## 45-Voice Chorale At Quadrennial

INDIANAPOLIS—The Don Neuen Chorale, composed of 45 voices from the Indianapolis area, will present an oratorio, "Elijah," for the second Quadrennial Assembly of the International Christian Women's Fellowship at Purdue University, West Lafayette, Ind., on July 20.

Members of the chorale were selected and organized by director Don Neuen especially for the "Elijah" performance at the July 19-23 assembly.

Neuen is the choral director at Shortridge High School here and director of the chancel choir at Downey Avenue Christian Church.

Guest soloist Raymond McAfee, concert artist from New York City, will portray Elijah. McAfee is the minister of music at Calvary Baptist Church in New York City.

Accompanying the oratorio will be Mrs. Farrell Scott, organist, and a 12-piece orchestra from the Indianapolis Symphony.

## Louisville Merger

LOUISVILLE, KY.—The Parkland Christian Church and the Central Christian Church here have adopted bylaws and fully consummated a merger of the two congregations to form the Bethany Christian Church.

Howard W. Ditrick is minister of the new church which is meeting temporarily in the old Central Church building.

## VANDERBILT SPEAKER

NASHVILLE, TENN.—G. Curtis Jones, minister of Union Avenue Christian Church, St. Louis, brought the baccalaureate sermon at Vanderbilt University June 4.



Mr. and Mrs. Rex Bicks

## Jane Heaton Is CWF Program Coordinator

INDIANAPOLIS—Miss Jane Heaton has been named executive director of program coordination for the Department of Christian Women's Fellowship of The United Christian Missionary Society.



Miss Heaton  
Christian  
Churches which

will be held Sept. 29-Oct. 5.

Presently departmental associate in the department of missionary selection and training of the United Society, Miss Heaton in her new position will serve 4,200 local women's organizations of the Christian Churches with a total membership of more than 250,000 in the United States and Canada.

Miss Jane Heaton was the first member of the United Society staff to return to the United States after the outbreak of disturbances in the new Republic of the Congo in July, 1960.

She has been with the United Society since August, 1953. Her home town is Centralia, Ill.

## To State Staffs

INDIANAPOLIS—Appointment was announced here of two men to positions on staffs of state associations of Christian Churches.

Wilbur T. Wallace of Robersonville, N. C., is the new director of men's work and church development in North Carolina. Robert Smythe of Walton, Ind., has been called as director of youth work and family life in Indiana. Both began to serve in new posts July 1.

Mr. Wallace served on the state staff in Georgia and has held pastorates in Georgia, Florida and Kentucky before going to the First Church in Robersonville, N. C., in 1952.

Mr. Smythe has served student pastorates at Glenwood, Ore., and Walten, Ind., and as full-time associate at First Christian Church, Eugene, Ore.

# CAMPUS COVERAGE

## 31 Graduates of TCU Awarded Scholarships

FORT WORTH—Thirty-one students who received degrees from Texas Christian University May 31 have been awarded scholarships and fellowships for advanced study in the leading universities of Europe and the U. S.

They represent 17 fields of academic work, ranging from music and art to physics and mathematics.

James M. Moudy, dean of the Graduate School, reported that TCU received a record number of Woodrow Wilson Scholarships this year. Ten students were interviewed for these awards and seven approved. The ratio is normally one in three applications.

Receiving Fulbright Scholarships for study abroad were Fred Petty, Fort Worth, who will attend the University of Vienna for advanced work in music, and Annette Wiley,

Fort Worth, who will take French at the University of Aix.

## New Dean at Bethany

BETHANY, W. VA.—Richard M. Sellers of Lexington, Ky., has been named dean of students and instructor in history at Bethany College.

Sellers is completing work toward his Ph.D. in history at the University of Kentucky. He received his B.A. and M.A. at that school.

## Commencement, 1961

● INDIANAPOLIS, IND.—"Religion Following the New Frontiers" was the subject of W. Barnett Blakemore's address here for commencement at Christian Theological Seminary, June 12. Dr. Blakemore is dean of Disciples Divinity House of the University of Chicago and associate dean of Rockefeller Memorial Chapel of the University.

## Ground-Breaking at Culver-Stockton College



THE GROUND-BREAKING ceremony for the new men's residence at Culver-Stockton College was held May 28 at Canton, Mo. Participants in the service included (from left): James Washburn, vice-chairman of board; W. H. Ayers, chairman, building and grounds committee; Dr. Fred Helsabeck, president; W. Earle

Zenge, co-chairman, plans and projects committee; J. E. Hafner, architect; Clyde Stock, mayor of Canton; Kurt Hoffman, men's student representative; and Robert Helsabeck, president of the student senate. This is the first of five proposed buildings on C-S campus and is a part of the \$5,000,000 development program.

Nearly 60 graduating seniors took part in the services. President B. A. Norris presided.

● EUGENE, ORE.—C. R. Pritchard, minister of the Christian Church, Highland, Kan., was the speaker for the baccalaureate service here June 4 at Northwest Christian College.

Dr. Victor P. Morris was the commencement speaker June 6. Other activities in connection with the sixty-second annual graduation at NCC included the annual concert by the college's chorus of 120 voices. Two numbers of special interest presented by the chorus included an interpretative version of Psalm 23 from the Hebrew by President Ross J. Griffith and the "Hallelujah Chorus" from Beethoven's "Mount of Olives."

● LEXINGTON, KY.—Arthur D. Wengler, president of Atlantic Christian College, Wilson, N. C., was speaker at the 96th Commencement here at The College of the Bible.

● LYNCHBURG, ILL.—Lynchburg College conferred two honorary degrees at commencement June 5.

Two ministers, Lawrence S. Ashley, executive secretary of the Florida Christian Missionary Society, and Virgil E. Lowder, executive director of the Council of Churches of the National Capital Area, Washington, D. C., were awarded the honorary doctor of divinity degree. One hundred and twenty-seven seniors received degrees.

● HAWKINS, TEXAS—Spencer P. Austin, executive secretary of Unified Promotion of Christian Churches, was the commencement speaker here on May 28 at Jarvis Christian College.

● DES MOINES, IOWA—Marvin E. Smith, vice-president and director of the Local Church Curriculum of the Christian Board of Publication, received a Distinguished Service Award from his alma mater at the Drake University Founders' Day convocation, May 8. The awards are presented by the university and the alumni association to alumni who through their careers and service to society have brought honor to the university.

● CANTON, Mo.—Ninety-nine seniors received degrees here on May 29 at Culver-Stockton's 105th annual commencement exercises.

United States Senator Edward V. Long, an alumnus of the college and member of the board of trustees, was the commencement speaker.

Honorary degrees were presented to Senator Long; George I. Myers, minister of South Street Church, Springfield, Mo.; and Elmer Ellis, president of the University of Missouri.

# book of the month

Sponsored by the Christian Literature Commission

## Science Ponders Religion

Edited by Harlow Shapley

*Selected and reviewed by Elizabeth P. Beckwith who is herself both a practicing scientist and a practicing Christian. She is historian and member of the board of directors at First Christian Church, Oakland, Calif.*

The conflict between science and religion started in the time of Galileo, lasted through the next several centuries and was dramatically re-fueled by the writings of Charles Darwin. The extent to which this breach has been reduced is the controversial subject discussed by eighteen contemporary American scientists in the volume *Science Ponders Religion*.

It seems significant that many of the scientists found it necessary to define religion—mostly in cold

terms which somehow manage to reduce God in the soul of man to a mathematical equation printed neatly with white chalk upon a blackboard.

In spite of a singleness of viewpoint, there are wide variations in approach, opinion and conclusions. One writer presents a strong case for agnosticism. Is there also a case for dualism? And for the belief that science has made explosive advances in thinking based upon new evidence, while religion has remained static, buried in doctrine, symbolism and myth?

One man believes that many of the world's troubles today are the direct result of failure of traditional religious beliefs, and another, that the beauty of its scriptures is the sole reason for the survival of

Christianity. Some contributors prescribe and outline a complete new religion with a new testament of truth based on scientific knowledge and attitudes, and supporting only scientifically evaluated values.

Others disagree. At least two scientists believe that science and religion are really complementary to each other and that they share a singleness of purpose—namely progress and advance. One writer accepts the limitation of science to the reality of experience and sees religion as an extension of experience. Still another writes, "Whether the contributions of science are used for good or evil depends upon goals, values and motives—which are the central concerns of religion."

This is an important book for our times. It is throughout diagnostic, sometimes therapeutic and occasionally prognostic. It expands horizons and promotes a re-examination of attitudes . . . and it requires an answer. All who thoughtfully read this book will look forward eagerly to the one which surely must follow, and which might be titled *Religion Ponders Science*.

*Science Ponders Religion* edited by Harlow Shapley, Published by Appleton-Century-Crofts, Inc.; 308 pages. Price \$5. Order from the Christian Board of Publication.

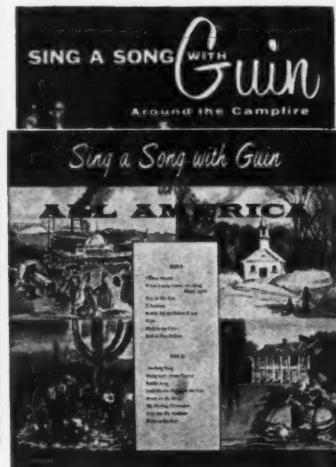
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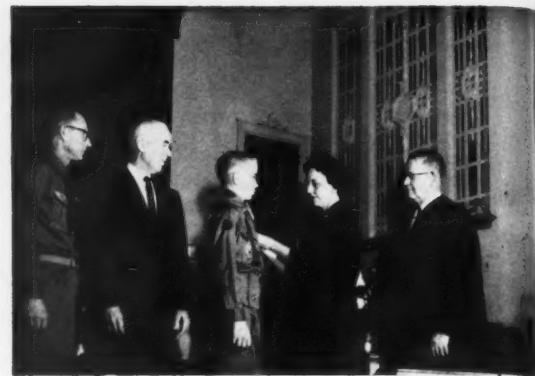
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FOUR GOD AND COUNTRY AWARDS were presented by First Christian Church of Antelope Valley, Lancaster, Calif., to (from left): Dale Rodericks, John Shulze, Mike Webber and Albert Greene, Jr. The awards were presented by the minister, Robert L. Moore (right), at a worship service.



STEPHEN SMITH received the God and Country Award from his mother at First Christian Church, Tyler, Texas. Others in the picture are (from left): Scoutmaster Welty McCullough; Scout Smith's father, Julian Smith, and on the right is Loyal S. Northcott, minister.

## GOD AND COUNTRY AWARDS



THREE SCOUTS RECEIVED God and Country Awards at First Christian Church, Casper, Wyo. Participants in the service were: (from left) Scoutmaster Ralph Walker; Assistant Scoutmaster Robert Snyder, Scouts Lindy Bland, Robert Altes and Walter Heath, Senior Minister Edmund See and Associate Minister Roy C. Leeds.

FIRST GOD AND COUNTRY AWARD to be given by First Christian Church, Creighton, Mo., was received by Donald Marler. J. W. Watts, minister, stands on the left and Scout Marler's parents, Mr. and Mrs. Loyd Marler, are on the right.



DICK FRAZIER received the God and Country Award from his minister (right), Carl R. Daniels, at First Christian Church, Hominy, Okla.



**It's the Hard Way,  
But a Challenge...**

## Denver Church Plans Inner City Expansion

**DENVER**—Historic Highland Christian Church, second oldest Christian Church in this area, has committed itself to face the challenges of the transitional older residential area which surrounds the inner city and identify its future mission with that part of the urban community which it has traditionally served.

The congregation purchased a \$100,000 site of three-fourths acre on a major thoroughfare within its original parish boundaries for the location of the third building to be occupied by the congregation.

The site—four blocks directly west of the present location—is now occupied by residences which must be cleared as construction begins. It is anticipated that a multiple story plant will be developed.

Decision to remain in the present area was made following studies

and consultations beginning in 1955. The research and survey department of the Iliff School of Theology was secured for an intensive study of the congregation and community.

Mr. Rolland Sheafor, vice-president of the Board of Church Extension, participated in numerous on-the-spot consultations. Joe Houston, director of church development for the Christian Churches of Colorado, assisted in site surveys and other conferences.

Harvey Hollis and Mr. Dale Dargitz of the Denver Area Council of Churches gave guidance in both site studies and program projections.

Proceeds from \$60,927 received in pledges during a recent building fund campaign directed by Harold Herndon, a Board of Church Extension representative, will be added to the nearly \$100,000 in other assets to make possible the development of the site.

Architectural planning will be initiated soon with the expectation that ground will be broken for construction during 1963-64, the Seventy-fifth Anniversary Year of this congregation.

Total initial expenditures, includ-

ing cost of the new site, are expected to approach \$300,000, with an initial indebtedness of not more than 40 per cent of this cost.

The congregation is planning this expansion in face of many factors which have contributed to the removal of seven Protestant congregations from this transitional community to suburbia in the last decade. Ethnic integration of residents of Italian and Mexican background has been achieved without internal discord.

More adults of Roman Catholic background have been baptized in the past several years by this congregation than all other adults together, revealing the vulnerability of the highly concentrated Roman Catholic population of North Denver to Protestant inroads.

Phil M. Runner, minister of the congregation since 1954, concluded three years as president of the board of directors of the Christian Churches of Colorado, in June.



## The Recommended New Handbook That Helps Both Scout and Minister

"I heartily recommend this Handbook as a means of making creative and constructive use of the God and Country program in helping a boy grow in knowledge, experience and service in the Christian fellowship."

"The God and Country Award Handbook will be helpful to Scouts and Explorers who enroll in the program and to the ministers who give instruction and guidance to their boys. The loose-leaf binding makes it possible to add or delete material as desired by the minister. Dr. Will Sessions and Bethany Press have made a valuable contribution to the God and Country Program in the production of this publication." —A. E. Iverson, Director of Protestant Relationships, Boy Scouts of America

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## "You Are What You Read"



### 110 to 125

**Gay Nineties.** By Colby D. Hall. The Naylor Company. 132 pages. \$3.

Colby Dixon Hall, after winning the record for teaching and deaning for half a century in one institution, writing church history, theology, advice to ministers and Texans in general, has now—probably without intention—written a prize-winning plot for a Hollywood "westerner."

It portrays Colby's early memories, backed by considerable research, concerning shooting, preaching and politicking in Waco, Texas. Lying on a line between Dallas on the north and Houston on the south, Waco still retained much of the cattle atmosphere of the West. But it had acquired a railroad and a college, so it was feeling the growing pains of the east. Pistol-toting and duels between prominent citizens were prevalent enough to support a town newspaper. The stockyards and a big dry goods store made good business.

Two institutions were notable for the promotion of "culture"; first, the Baptist-supported Baylor University; second, an interloper named W. C. Brann, a brilliant enemy of the college, the churches and all other accepted normalities. Aided by a group of "free thinkers" and editing a hot publication named *Iconoclast*, he kept Baylor faculty and students, the preachers and other orthodox citizens stirred to anger. Being quick on the trigger, his enemies had to watch their step. However, he and the editor of the local newspaper finally killed one another when they met in a duel on a downtown corner.

The author of *Gay Nineties* himself had an unwanted meeting with the belligerent editor of *Iconoclast*. I suggest to a Hollywood producer that, properly staged, that scene alone would be worth the price of admission.

In a chapter on "The Christian Endeavorers" the life-long friendship between the author and the reviewer of this book is related. These two young Endeavorers, one

a Waco bookkeeper and the other a Houston grocer, agreed to meet at the 1896 International Convention of Christian Endeavor in Washington, D. C. There they pledged eternal friendship and a joint seeking of a college education in preparation for a life of Christian service. The latter we carried out by enrolling in Add-Ran College, later called Texas Christian University. The details are told here of our first year of college with emphasis on life in Wortham's Boarding House, and experiences on the football field with Colby as end, checking in at 125 pounds and Guy as quarterback at 110.

Sticking together, we next shifted to Transylvania University at Lexington, Kentucky. There Colby remained to graduate, while Guy moved on to New York and social work with the First Church of Disciples of Christ. In 1903, Colby followed his chum to New York where the two entered Columbia University for advanced studies.

From New York, Colby became a pastor in his old home town of Waco. In a few years he began his half-century's work as teacher and dean at T.C.U. When Guy established his center in New York and began his world-wide travels to improve relations with Latin America, they found it not too difficult for him to have a lecture date at T.C.U. or Colby to have business in New York.

As this review of Dean Hall's latest book is being written, the city of Fort Worth is bestowing another of the many honors this great man has received, naming him the city's most distinguished resident in 1961. If you want to join in his honors, read *Gay Nineties*.—SAMUEL GUY INMAN.

### Preaching for Preachers

**The Parables—Sermons on the Stories of Jesus.** By Gerald Kennedy. Harper and Brothers. 213 pages. \$3.50.

In his characteristically practical, but scholarly style, Bishop Gerald Kennedy has made interesting appraisals of elements in our contem-

porary society through this book.

These are sermons preached to preachers and leading churchmen.

For some this will be one of the weaknesses in the compilation. However, for a majority these living reflections will throw new light upon twenty-four of the key parables related by Jesus. This book is essentially a book for ministers, but laymen having a concern for a liberal interpretation of the Bible will not find their time wasted to read it.—WILLIAM K. FOX, SR.

### Fresh and Vital Writing

**Stories of Yesterday and Today for Juniors.** By Alice Green Kelsey. Abingdon Press. 128 pages. \$2.

This is the seventh book of stories for juniors by Mrs. Kelsey. There are 34 stories divided into five major divisions: Today's Children—Here, stories of modern, junior-age boys and girls in the U. S.; Today's Children—There, stories of present-day children in the Philippines, Arabia, Iran, India and Taiwan; Yesterday's Boys and Girls, stories from out of the past; Folk Tales of Yesterday, stories from the Philippines, Iran and the Black Forest of Germany; The Bible in Today's World, stories showing the impact of the Bible on the lives of children around the world.

The stories are well told and each carries a vital message. It would be an excellent resource book for mission study.

The author served as a social worker in Turkey and with UNRRA in Greece. She and her husband traveled extensively in Iran. Many of the stories she collected or wrote on her extensive travels. This personal experience with children of other lands is reflected in the fresh and vital writing of the stories.—J. L. TINKLE.

**EDITOR'S NOTE:** Gordon D. Kaufman, author of "A Review of Relativism, Knowledge and Faith," was referred to as "professor of philosophy at Princeton University" on this page, June 4, 1961. Dr. Kaufman is associate professor of theology in The Divinity School, Vanderbilt University.

## DISTINGUISHED DISCIPLES

by A. T. DeGroot

### VACHEL LINDSAY (1879-1931)

ONE little thing done from the spirit of the soil is worth a thousand great things done abroad," said Vachel Lindsay—and he went on to live out, at real cost, this high confidence in America as a deep reservoir of art and literature.

He gained so much fame by a few great poems, such as *General William Booth Enters Into Heaven*, *The Congo*, and *I Heard Emanuel Singing*, that most peo-

A full set of color slides and script on "Distinguished Disciples" may be rented from Dr. DeGroot, TCU, Fort Worth, Texas.



ple have forgotten how creative an artist he was with brush and pen. This art and poetry sprang honestly from his love for his village in Illinois, and carried him into the front rank of American craftsmen.

Lindsay was born into a devout

family of the Christian Church. This church was a vital part of the frontier he loved. The farmers of Illinois saw little need for his *Village Magazine*, so he went into the fields as a hired hand to earn his bread. He roamed the country, writing and painting, sometimes doing whole series of vast cartoons for his lectures. He would trade copies of poems for lodgings and meals. He was a modern troubadour, singing his love of life.

The loneliness of the great artist sometimes showed in his face, but never dampened his spirit. His original line manipulations are compared significantly with those of Klee and Picasso. His childlike response and enthusiasm for nature is reflected in such drawings as *The Wicked Pouter Pigeon*, *The Lost Wild Honey Bees*, *Fashion Plates From Fairyland*, the *Hieroglyphic Soul of a Butterfly*, and *The Big Eared Rat of Boston*, to mention only a few.

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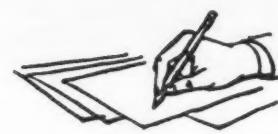
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*"The spirit and soul of all reformation is free discussion."*

—Alexander Campbell



## Letters . . .

### Answers to Complaints

Editor, *The Christian*:

In reading the April 2 issue of *The Christian* I noticed the thought-provoking page by Richard E. Lentz under the heading, "No, Thank You!" I, too, have found most all those problems, and I, too, would like to place the blame on the shoulders of the ones who seemed unconcerned, but let's give these problems a close scrutiny.

The first complaint is: "So many jobs are loaded upon the shoulders of a minority who have to do it all." Yes, the jobs are the responsibility of the few, but you don't have to do them all yourself. The church will be much stronger if you encourage the others to do the jobs. You are a church leader only when you can prevail on others to do the actual job.

"It costs us money to serve." I believe Mr. Lentz has that listed as a liability, but on my ledger sheet I have it listed under my assets. I cannot think of a better use for my money than to use it where I see the need.

"No one appreciates what you do." Now if you expect praise, that statement is so right! If you wish self-respect and the respect of your community, I know of no better way than through church leadership.

"There is too much grief attached." There must necessarily be some disappointments, and I don't justify the pettiness of the organized church, but in the over-all picture of a life's service to the church these unpleasantnesses are soon forgotten.

"They give you no help." One way is to present the need to others and make them feel they are needed, not only in carrying out the actual work but in formulating the plans. Let them feel they are co-sponsors, not just workers carrying out your ideas.

"Too many meetings are involved." I might go along with that criticism if the word "unprepared" was inserted. I fear we leaders take too lightly the responsibility placed on us in our elected church offices.

"Perhaps churches need to practice better stewardship of dedicated time." Yes, the church leaders must appreciate and let their com-

mittees know they appreciate the time and concern these members give. The final decisions must be made by these members, not usurped by the chairman.

"There are too many bosses." Really, with our type of church government all members are "bosses." If each committee did a bang-up job in its field, they would have little time to "boss" the other committees.

"You will be stuck with it forever!" I agree that it is not good for a person to hold a position too long. Sometimes he becomes possessive and does not allow new thinking and techniques to enter. Also, it is unfair not to allow others to have a chance to work and realize the responsibilities involved in leadership.

Could it be when the church member tells us, the active leaders in the church, "No, Thank You," he is saying: "That office, the way it is being filled, is not worthy of me in my service to my Creator and I will look to other means of service"?

I have made all these mistakes as a church leader in 31 years as a Sunday school teacher of one class where the students remained with the same teacher, and in well over 30 years as an elder. I believe that 90 per cent would accept church responsibilities if they were approached sincerely, given the necessary literature and shown the need for that service. Too many times we accept their "no" and if we had been more sincere in the presentation of the needs and the opportunity for service, the church would be blessed by a great leader.—JAMES B. WASHBURN, *LaBelle, Mo.*

### Communion Views

Editor, *The Christian*:

The article entitled "Courage" in the April 2 issue of the very fine publication *The Christian*, came as a shock to me. What a contrast to the excellent article on the same page!

How could you condone any minister or priest in refusing the right of Communion to any member? Does this mean that you would like to be able to judge and rule who should and who should not partake

of the Lord's Supper at the Lord's Table?

You know full well that every one of those Episcopalians could have gone to one of our churches which practice "open Communion" and partaken of the Lord's Supper at the Lord's Table if they so desired.

I do not know what the circumstances were and could not care less. We have enough problems of our own without getting into theirs.—MRS. LESTER E. GILMORE, *Kansas City, Mo.*

**EDITOR'S COMMENT:** *The editorial tried to express disapproval of Gentle Christians who refused to associate with a fellow-member of the congregation at a social affair because he was from a Jewish cultural heritage. I had nothing to say about Disciple views of the Lord's Supper. No, I wouldn't like the job of saying who may commune—but I'm not an Episcopalian.*

### Heart-Warming

Editor, *The Christian*:

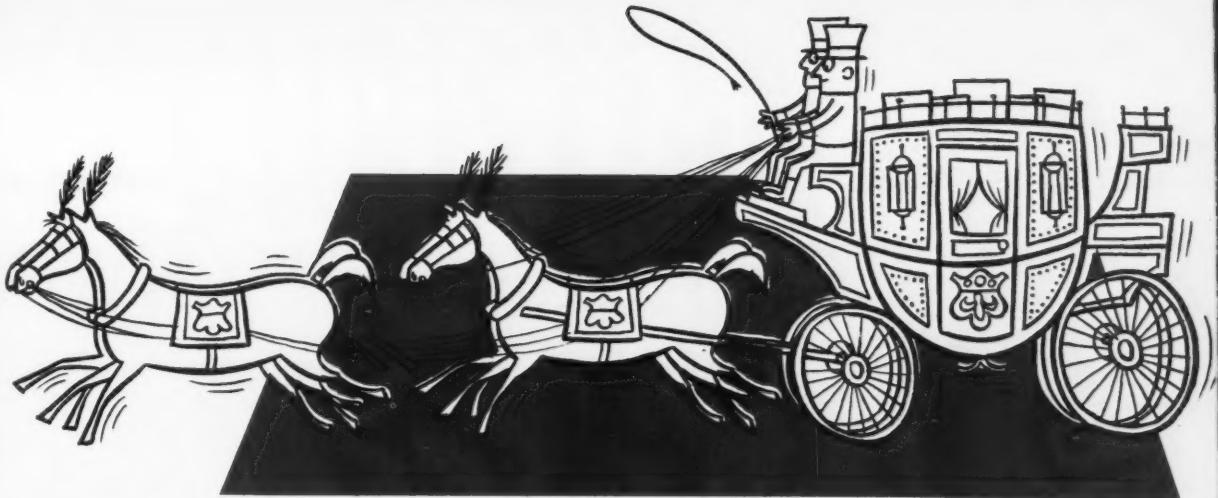
*The Christian* of April 9 really warmed my heart. I lived through all those days of fellowship with Garrison, Long, Rains, Muckley, McLean and Scott. As I sat at the ministers' breakfast last year in Louisville we renewed fellowship with Oreon E. Scott.—A. PRESTON GRAY, *Kingsport, Tenn.*

### Help From Lentz

Editor, *The Christian*:

I have just read the April 2 issue of *The Christian* and was very much impressed with the views of Richard E. Lentz in *Advance Copy*, entitled, "No, Thank You." How timely! In reading it the second time, I could not help fitting it to our Empire State Association of Medical Technologists program.

I am editor of our monthly bulletin, the *ESAMT Newsletter*, and would like your permission to paraphrase the article on the valid reasons for waning desires of leadership. I am sure it would "hit the spot" with our group. A professional organization runs into similar problems to those of church organizations.—BARBARA A. OWENS, *Syracuse, N. Y.*



# ON TO PURDUE

By Train . . . By Plane . . . By Bus . . . By Car . . . This week, women from all points of the compass are heading for Purdue University and the International Christian Women's Fellowship Quadrennial

Best wishes from Christian Board of Publication and the United Christian Missionary Society. May your time together be rich with meaning and enduring value. And may your days be blessed with golden Indiana sunshine.

Be sure to see the CBP-UCMS displays. A browsing exhibit will be conveniently located in the Purdue Student Union ballroom. At the Purdue Christian Foundation display, you will be able to purchase Bethany Press books written by men and women who will be participating in the Quadrennial and many others.

Representatives from both the publishing house and the missionary society will be on hand to answer questions and help you with problems.

Marilyn Hotz, Forrestine Haggerty, Carrie Dee Hancock, Charles Bennett, Payson Derby, and Francis Barnes will be waiting to meet you.



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Have a pleasant trip.

*How better can your local Fellowship prepare to meet responsibilities in the Decade of Decision program than by confronting the need for making right decisions?*

*LET'S TALK ABOUT DECISIONS* is the booklet that will be used at the Quadrennial as a basis for discussion in "Let's Talk About It" Groups each afternoon. It is also the recommended book for interest groups for 1961-62. Following the Quadrennial Assembly, local Fellowship discussion groups are urged to use the book among women who did not attend the Assembly, perhaps using Assembly delegates as resource persons. The book is outlined for three sessions at the Quadrennial, but may be easily used for six periods.

Discussion challenges women with choices to be made in vocation, stewardship, and outreach commitment. There is a unit of material for each theme, including basic material, suggested discussion questions, a bibliography and a place to make note of any decisions you make. The section on commitment is a personal challenge to you. Following this there is space to write in your commitment or list choices and decisions you will make.

Order copies from Christian Board of Publication, Box 179, St. Louis 66, Mo. 93A802, \$.75



# a chat with Chet

Chester A. Sillars

**QUESTION.** *What would you suggest a Disciple do who finds himself in a New England town with no Christian church?*

**ANSWER.** It seems to me that the first thing any person might do when finding himself in a New England town is to be grateful. (I was born in a small New England town—pardon my prejudice.)

Before directing my answer to your question about a New England town may I suggest that the same answer would apply to many towns all across our wonderful land.

When our brotherhood had its beginning in the early 1800's New England was already well churched. There were streams of New Testament restoration running in New England concurrently with the movements that became the bulwark of our brotherhood.

The New England movements stemming out of Vermont and New Hampshire are now a part of the Congregational-Christian tradition. A small minority of them did not unite with the Congregational church.

New England is now offering a new frontier to the Disciples. As in other parts of our land new housing projects grow as fast as weeds in a garden patch. These need to be churched. We have an opportunity to build more new churches than we have money with which to build them. One

thing we need is a nucleus of Disciples in each community.

We have been told that there are more than 5000 Disciples in greater Boston. I wish they would all write to our office. Our plans for the Decade of Decision call for a new church in the Boston area. If circumstances favor it we hope to build other new churches in New England.

There are six state capitals in New England and not a Disciple church in any of them. There are approximately 40 cities of over 40,000 population without a Disciple church. Many of these cities are expanding rapidly and offer good opportunities for new churches.

With this for a background may I suggest that a Disciple fortunate enough to be in New England and unfortunate enough not to be near one of our 13 Disciple churches, write to his home minister. He could ask for the address of the nearest Disciple church. For years our brotherhood leaders have suggested that ministers notify other pastors when their people move to new cities.

All of our state and area offices like to maintain contact with Disciples. It is our practice to send our monthly paper to those whose addresses we have.

We are happy to help set up meetings when we can locate a sufficient number within a reasonable distance. When such

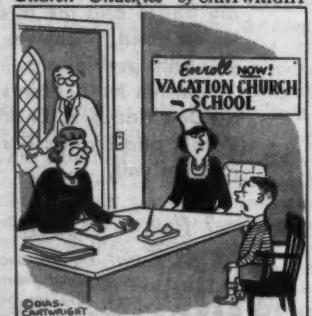
groups are large enough we would help them organize a Christian church.

I would recommend that these Disciples keep in touch with our brotherhood through the pages of *The Christian, World Call* and other publications. Attendance at the International, state and area conventions will inspire them.

In the meantime they must not neglect their worship. They will find many churches that will nurture their souls. They will find they are needed to work in the Master's vineyard.

While their spiritual food may seem a little strange, it will be good. I can not believe the Lord will be too disturbed. Just remember Thomas Campbell said, "The Church of Christ on earth is essentially, intentionally and constitutionally one."

*Church Chuckles* by CARTWRIGHT



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